THE FIVE YEARS MEETING OF FRIENDS

Quaker Life

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JULY, 1961

SPECIAL ISSUE
ON THE AGING

- Friends Care For The Aged —by Murray C. Johnson
- Forum: How Can The Society Care For Aging Friends? —by R. Ernest Lamb and Florence Tobiessen
- Retirement And A Second Career —by Muriel Chamoulaud
- Have You Considered The Pension Plan? —by George Scherer
- Care Of The Old In Kenya —by Benjamin Wegesa

"16 Million Over 65"

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On the Cover

Of the total U.S. population (more than 179,000,000 people), 16 and one-half million are over 65 years of age. This is five times more than in 1900, and the number will double in the next 40 years. The number of persons over 75 will triple.—From **The Nation and Its Older People,** White House Conference on Aging, January, 1961.

Photo by A. Devaney, Inc., N.Y.

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Quaker Life Editorial Comments

To These Concerns . . . .

This special issue on the aging should have particular significance to every Friend, indeed, to every person who professes a religious belief. If any group should be concerned about its care of older persons, it should be the church of Jesus Christ because of our avowed conviction that we are created in the image of God and specifically Friends because of our belief that there is that of God within every person. It cannot be implied in either case that these truths suddenly cease to have meaning when the person in question reaches the age of 65.

Included in this issue are articles worth your reading. Murray C. Johnson has surveyed much of what is being done now in terms of caring for our "senior citizens." Forum writers R. Ernest Lamb and Florence Tobiessen examine yearly meeting and quarterly meeting responsibilities and approaches. Muriel Chamoulaud has written a very provocative piece on second careers following retirement and has questioned many of our outdated concepts of what constitutes an "older" person. Additional articles from Oregon Yearly Meeting and Friends General Conference spell out steps being taken to meet needs now. Several of the regular Quaker Life columns and writers have discussed various aspects of aging.

At the risk of becoming a "devil's advocate" all the time, perhaps an additional question needs to be considered.

The question is this: Why must we, particularly in America, continue the idolatry of the "cult of youth"?

If we are to believe the advertisements which literally bombard us from all sides, then we are to believe that it is absolutely necessary to be young for life to have meaning at all. Certainly it is necessary to be young to succeed. It is necessary to be young to know the meaning of love. It is necessary to be young to really "enjoy" life. It is necessary to be young to catch a vision of the world ahead—and deal with it.

It should be said forcefully that each of these statements is false. Yet many of us unconsciously perhaps have accepted the ideas behind the statements as we see them reflected in advertising, in our own associations, in our working relationships, and—ultimately—in our own thinking.

Certainly there is no reason to write disparagingly of our youth. But should we idolize youth? Not only is this creating a false god, not only is it setting up an untruth, but it also, by innuendo, is suggesting that the other end of the "age scale" is not an attractive prospect.

Frankly, if we are to move from this position to one which dignifies aging and which allows our older citizens to fulfill their active role in our way of life, then some serious rethinking and re-evaluating is called for.

What does all this mean to the Society of Friends? What does it mean to each local meeting? Several implications appear obvious.

Does each local meeting know the numbers of persons who could be considered "senior citizens"? What provisions have been made to allow them an active participation in the life of the meeting? What personal commitments have individual members of the meeting made in terms of helping the aging to find gainful employment where necessary? What educational practices are under way in the meeting both to build new concepts about the aging and our responsibilities and to help the aging gain new competencies and insights? What is Ministry and Counsel doing to insure that the religious life of each member goes on despite the fact that the Friend may have been told by employer and other associates that his period of usefulness is over?

To these concerns and to a rebuking of the cult of youth, the Society could most properly address itself. —Earl Conn

About a Mended World

"True Godliness does not turn men out of the world, but enables them to live better in it, and excites their endeavors to mend it" wrote William Penn in 1682. The Five Years Meeting Board on Peace and Social Concerns, using this quotation as a beginning point, is distributing a brochure titled "True Godliness and a Mended World."

The small four-page pamphlet deserves your studied attention. To a large measure it appears to spell out what Christians are on this earth for. If we cannot be about His business of mending the world, then what are we doing?

Copies of this brochure are available for the writing. The address is 101 Quaker Hill Drive, Richmond, Indiana.

Quaker Thought for Our Time...

From Start To Finish

Let my mouth be filled with thy praise
and with thy honor all the day.
Cast me not off in the time of old age;
Forsake me not when my strength faileth.
—Psalms 71:8-9

This plea to God by the Psalmist is still today the plea of the aged among Friends and non-Friends. How are we helping older members in their need for a secure place of service and companionship? Are we meeting the challenge of making them feel wanted and secure? Have we set the pace so fast that we overlook the well-being of the elderly?

Two older men in conversation bitterly compared the racing humans with racing horses. They likened men and women between the ages of 25 and 50 to horses which are on the track in the big races much of the time, where competition demands great strength and endurance. "Pace setters" (their human counterparts are between 50 and 65) still race but are used less often in crucial competition. In this bracket, among humans, when not in competition the natural pace is a "trot." At sometime past 65, the human racers are "turned out to pasture." They have "run their course."

The test of the church comes in how well adjustments are made for these who are "turned out to pasture." A horse trainer points out that colts are often put in the pasture with older horses for the "tempering of the frisky." The pasture is large and the grass is green. There is room for all, including the elderly. There maturity of judgment and counsel have an important place.

Is there not a great need in our meetings for a closer relationship between the less experienced members and the mature and mellowed older members? Peace of mind, companionship and the security of being wanted and needed can assure for the elderly the satisfaction expressed in verse 8 above, and a happy answer to verse 9.

May our vision be broad enough to include the whole of life, to conduct the race, with God's guidance, **from start to finish.**

—Lela W. Mills

The Poetry Corner

E. Merrill Root, Editor

THOUGH SHADOW-BRIEF

A falling star, dawn-mist,
The shadow of passing gull,
These are transient things,
Brief and beautiful.

The Canyon's layered rock,
And mountains, range on range,
With veins of hidden ore,
These abide, nor change.

Yet man, both spirit, flesh,
Partaker of each may be —
Of years, so shadow-brief —
Of all Eternity!

—Leslie Savage Clark

PRAYER

Troubled at night
I pray for light,
Groping, needing,
Hoping, pleading . . . .

Long after dawn
I wake, and yawn.
My world is bright
No fear, no fright,

"It would have happened anyway,"
I say, "Why pray?"

—Margaret Beidler

GOD GIVES THE SONG

Can God be a ventriloquist?
I ask because today I missed
Him, till suddenly I heard
The music of a mockingbird.

God threw those notes into the air!
The mockingbird was waiting there:
All unaware, he ministered—
And spoke, yet uttered not a word.

—John M. Pipkin

Friends Care For The Aged

By Murray C. Johnson

More people today are living on the earth than ever before and they are living longer. "Population explosion" represents far more than a mere eye-catching phrase. There are 3000 more persons living every 30 minutes than during the previous half hour. There were 50 million more people on earth during 1960 than in 1959. The 180 million people reported by the United States Census will reach 200 million by 1975.

Of our 180 million, 16 million are 65 years of age or older. This group increases by 1000 daily. Science has added years to life; it is now the responsibility of humanitarian and religious organizations to add life to years.

With increasing urbanization, it becomes more difficult for the aging to find adequate housing. The three-bedroom house is extremely popular, but the three-generation home is disappearing.

Moreover, at the very time of life when reduced activity brings reduced income, the cost of medical care takes a curve upward. People who are 65 years or older spend 44% more for physicians services, 92% more for hospital care, and 120% more for medicine than do those who are under 65. Yet insurance figures support the claim that the average man, aged 65, can look forward to 11 more years of life, and that his wife of the same age has a life expectancy of 17 more years

Financial preparation for retirement is increasingly evident. Many firms make provisions for their employees on a cooperative basis. Teachers in public schools and colleges are similarly protected. Many individuals carry life insurance policies with retirement needs in view. But where there are a few of these more fortunately-situated persons with ample old age security there are many, many more with little or practically no resources at all. Many of these latter cannot meet financial requirements for admission into the commercial, fraternal or denominational homes that have been organized for their care. They need help.

Friends Developing Concern

Friends have never felt that care of the elderly members represented a problem. Rather it has been a privilege and a responsibility. Because of their emphasis on the worth of human personality, Friends have sought ways by which the elderly might attain their independence as long as possible. Then when help becomes imperative, it has been their desire to give it so that the recipients retain their dignity and sense of self respect. As an organization, the Five Years Meeting was first concerned for its aged ministers and missionaries.

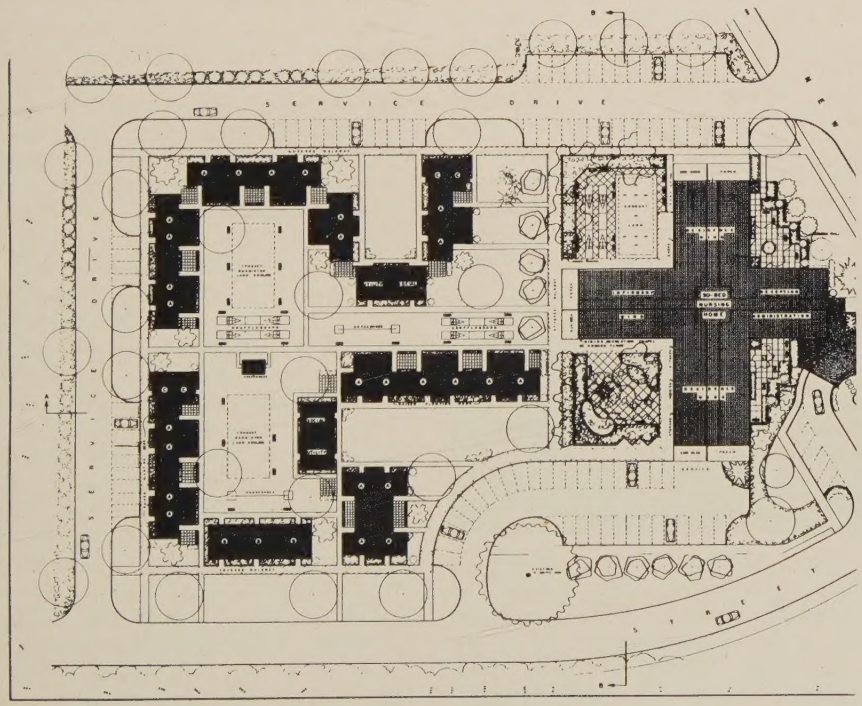
In 1913 the Executive Committee appointed a committee with authority to solicit and administer what help seemed practical. At its peak this committee made life more tolerable for many deserving persons. In the early 40s the Five Years Meeting developed a plan of life insurance for its ministers and today, approximately 80 are participating in it. A study of most Yearly Meetings within the Five Years Meeting indicates that practically all ministers who can qualify, are making payments that will enable them to receive Social Security when they reach retirement age.

A committee appointed in 1950 gave much thought to the possible establishment by the Five Years Meeting of a home for elderly people. Investigation, however, indicated that several such homes located in different areas could be better established and maintained by Yearly Meetings, rather than setting up one home for the entire Five Years Meeting. People facing retirement do not want to be too far removed from conditions and people with whom they have been familiar during the greater part of their lives. So far as attempting to provide care for their elderly members is concerned, Yearly Meetings fall into three categories: Those that have such homes already in operation, those that are planning such homes, and, those that have not yet taken any definite steps in this direction.

Yearly Meetings with Homes

New England and New York Yearly Meetings have homes in operation. New England was the first group of Friends to pioneer in this

(Continued on next page)



Friends Homes—General development plan prepared for Friends Homes Inc., Guilford College, N. C. includes a 50-bed nursing home, infirmary, apartments and 33 cottages.

work. A Home Service Program was launched in 1903, growing out of a concern for persons in need of a boarding home. A home was established at Amesbury, Mass., in 1908. Made possible to a great degree by an initial gift from S. Alice Huntington it was known as the Huntington Home. Later, Sarah Nichols Dixon gave additional funds to subsidize the care of unmarried and retired school teachers and then it became known as the Huntington-Dixon Home. In uninterrupted service for more than a half century the home has become old and unsafe.

Three years ago Polly Thayer Starr offered a residence in Hingham, Mass., which had belonged to her mother. The Yearly Meeting accepted the gift and assumed responsibility for raising the $80,000 needed for repairs and alterations. Work is now in progress and the building should be ready for occupancy by October. At that time the Amesbury Home will be transferred to Hingham and the new institution will be called The New England Friends Home.

The Yearly Meeting directs operation of the Home by a special committee and also makes an annual contribution toward its support. Residents are expected to pay operational expense, if possible, which approximates $30 per person per week. However, there are some funds that can be used to help Friends who might not be able to meet this fee. Finley H. Perry, 50 State Street, Boston, Mass., is chairman of the committee in charge and receives applications for admission. Present accommodations are for 15 or 16 residents, the maximum housed during recent years, but the building lends itself already to whatever additions time may prove necessary.

New York is the other Yearly Meeting operating a home, located at North Plainfield, N.J., and known as The McCutcheon. This home, maintained for the past ten years, is described as a "comfortable and substantial institution, ministering to both the physical and emotional needs of its guests." It does not have many Friends as residents and a current effort is being made to acquaint Yearly Meeting members with its advantages.

The Yearly Meeting also has a Gerontology Committee to consider how it may best meet the needs of more advanced years. This committee has been in existence two years and its immediate purpose is to "strengthen understanding of the social problems of the much increased life span." It seeks primarily to persuade people to begin thinking and talking about when they will grow older. It has discovered that its most likely prospects are those in their 30's and 40's. These people are aware of the growing number of 60-70-80 year olds that are all about them and are willing to think of preparing themselves for their own later years.

Architect's drawing—Friends Fellowship Community Inc. of Indiana Yearly Meeting.

Planning Homes

Baltimore, California, Indiana and Iowa Yearly Meetings are planning homes for their elderly members. Arnold B. Vaught, Executive Secretary, reports that Baltimore Yearly Meeting hopes soon to translate its concern into concrete endeavor. When the Irving Street Meeting in Washington, D.C. was sold, part of the proceeds were used to purchase a home which, for a time, provided care for aged persons. However, it seemed impractical to bring the building up to housing regulations, so the project was suspended. It is probable that in the coming Yearly Meeting sessions a proposal will be made for elderly Friends to be located on the property of the new Friends Center at Sandy Spring, Maryland, about thirty miles southwest of Baltimore. Some assistance will be available for those unable to meet entrance charges. It might be noted that Stony Run Monthly Meeting (General Conference) does maintain a similar home in Baltimore, called The Taylor. Few of its residents, however, are Friends.

New England Yearly Meeting's "new" home for aging Friends in Hingham, Mass., is a well-constructed brick house located on a hill overlooking Hingham Bay, with Boston Harbor in the distance. Formerly this was the Huntington-Dixon Home, for many years maintained in Amesbury, Mass.

California Yearly Meeting provides a degree of housing for retired ministers and missionaries, at Quaker Haven, in Whittier. Here, on an acre of land, is the main building in which Yearly Meeting Superintendent Keith Sarver, lives. There are, also, four cottages plus a lounge, or guest house. There is room for three or more cottages should need arise. R. Ernest Lamb, in reporting on Quaker Haven, observes that it is effective in providing homes for retired ministers and missionaries, as well as missionaries on furlough, but does not in any sense meet the need of aged Friends in general.

To meet this greater need, Meetings in both Pasadena and Whittier plan other ventures, the Friends Retirement Home in Pasadena, and, The Friends Community Home in Whittier. The Friends Community Home in Whittier is yet in the planning stage with not enough progress made to indicate probable costs. It is felt the proposed building should contain 100 units and that residents would receive total care.

Indiana Yearly Meeting, likewise,

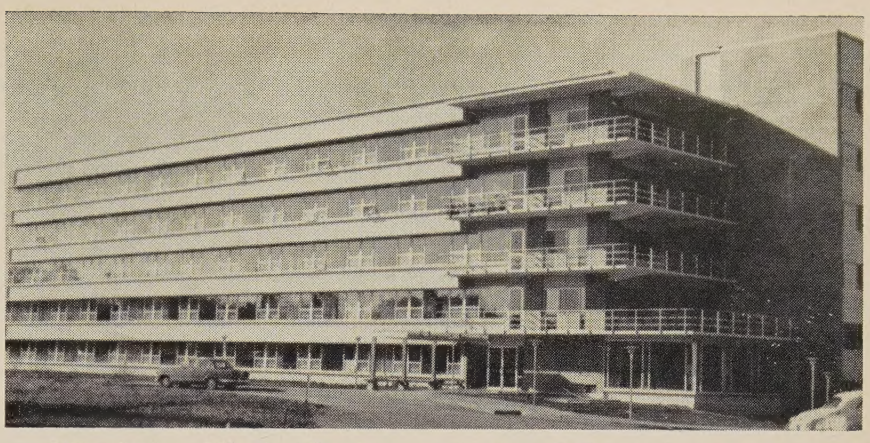
is making definite progress in planning its home for more advanced members. More than six years ago a committee was appointed to study practical ways of developing a home for Friends and friends of Friends. In 1958, with the approval of the Yearly Meeting, this committee formed a corporation, Friends Fellowship, the majority of whose trustees were appointed by the constituent Quarterly Meetings. It was decided to locate at Richmond, Indiana, site of Earlham College and Friends Central Offices, and the meeting place of Indiana Yearly Meeting and the Five Years Meeting. A plot of 25 acres was purchased along Highway 27, a short distance from Quaker Hill. Present plans call for a basic unit of 100 rooms, central dining room, infirmary, and recreational areas. There will be ground available for the erection of individual cottages. It is hoped that most of the cost of erection can be met by contributions, bequests, and entrance fees. Search is under way for a full-time director who may devote his time and energy to a fund raising campaign. Lindley Johnson, Arden Apartments, 14th and South A Streets, Richmond, Ind., is Chairman of the Board, and communications should be addressed to him.

North Carolina Yearly Meeting is likewise planning a similar home. Seth B. Hinshaw, Executive Secretary of the Yearly Meeting, reports that a committtee has been studying the matter for a period of years and that, now, a corporation has been formed. Through donation and purchase approximately six acres have been secured adjacent to Guilford College campus and within 100 yards of New Garden Meeting. The plan, approved by the Yearly Meeting, calls for a 50-bed nursing unit with space for 33 cottages and apartments. The Permanent Board has authorized the appointment of a full time worker to direct a fund raising canvass of the Yearly Meeting. In general, Friends will provide the cost of their care. North Carolina Friends are hopeful that within a few years they will "have a retirement center so attractive that elderly people will look forward to residing in its happy and congenial atmosphere."

Without Plans For a Home

Yearly Meetings so far without plans for an aged people's home, include Iowa, Nebraska, Western, Kansas and Wilmington. However, in each of these there are concerned individuals and Meetings that are trying to arouse interest in such a project.

The care of the aged is a subject of growing interest. In earlier days the responsibility rested largely upon the family. Conditions have changed and there are many families who, for physical reasons if for no other, are unable to care for their older members. Most of the homes described above are cooperative in character, in which those desiring residence make an initial investment, then pay a stated figure per month. If costs are within reason, many Friends can afford to enter, but there are still many others who cannot. Friends are faced with a unique challenge. That challenge is to develop a type of home which will give care quite above that received in the average nursing home, one to which people come "to live and not merely to die," and one within the reach of the average elderly person. During the past three centuries Friends have responded well to many challenges; that they will make similar response to this is without doubt.



Friendsview Manor—The dream of a beautiful retirement home under the auspices of the Board of Peace and Service of Oregon Yearly Meeting began more than eight years ago. On May 20, 1961, Friendsview Manor became a reality, and on June 11 its dedication took place in Newberg, Oregon. "Adding Years to Life and Life to Years" was the title of the dedicatory address given that day by Jack L. Willcuts, editor of The Northwest Friend.

Friendsview Manor Is Open

Friendsview Manor, a modern, five-story retirement home built near the George Fox College campus at Newberg, Oregon, opened for occupancy April 1.

The building has 126 apartment homes with a central dining room and a fully equipped infirmary with 13 beds. Each floor has its own lounge and balconies with a kitchen serving the residents wishing to prepare special meals for guests or make snacks or afternoon teas.

At present the Manor is about 80 percent contracted with 83 residents moved into their new homes. Others are moving in as they are able to sell their homes and make final arrangements to handle their business affairs.

The response to the Manor program and life has been warm. There is a spirit of enthusiasm and satisfaction and any who came with uncertainties about the "new community life" seem to be very happy. A registered nurse is on duty 24 hours daily, but so far the infirmary has not been used to any great extent.

Dedication of Friendsview Manor was held June 11. Sponsored by the Board of Peace and Service of Oregon Yearly Meeting of Friends Church, Friendsview Manor is operated by a special Manor Board with Charles A. Beals, Executive Director.

The residents or "founders," have organized an association with representatives from each floor serving as a group to make rules, and arrange programs, hobby clubs and other activities. The basement has ample room for recreation, woodworking, rock polishing and various other hobbies. A large sewing room, library, (even a beauty parlor), serve the residents as well.

Quaker Forum

How Can The Society Care For Aging Friends?

Are you 60 or over? If so, you will be particularly interested in the two articles following. If you are a Hoosier you will be concerned with the statistics; if you are not a Hoosier, these statistics are probably proportionate for your state.

In Indiana, 440,000 are over 65 years of age. Of these 90% are in relatively good health; 70% can take care of their bills and emergencies; 65% have medical insurance; 35% are retired on pensions, social security or other income; 30% are working; and 7% are dependent on Welfare Board support. Probably 92% of the total are unlikely to ever want to live in a home for the retired, but the 8% who so wish cannot be accommodated in the homes available.

We believe it is outside the province of the Five Years Meeting to sponsor or own a "Home for the Retired," but we do think it well for the Five Years Meeting to give encouragement and guidance. We would encourage local meetings to become conscious of the needs of their older citizens and to help them find creative places in the life of the community and of the meeting. We would encourage retired couples to live in smaller communities, where the average cost ranges from a high of $3,300 a year in Chicago to a low of $2,700 in Atlanta. Many retired couples are living on much less than $2,700 in small towns or rural communities.

And, since there is no virtue or enjoyment in mere idleness, many oldsters need to be challenged to re-training and a new occupation after 65. There are a number of cities where retired Friends might be the key people in new Friends meetings.

(Here may we suggest a new stewardship leaflet, "Life Is Lived in Chapters," available from the Board on Stewardship and Finance, 101 Quaker Hill Dr., Richmond, Ind.)

—Milton Hadley, Secretary
Board on Peace & Social Concerns

The Yearly Meeting's Responsibility

By R. Ernest Lamb

The care of our aged Friends is a subject of growing interest. Thanks to medical care and more enlightened living, the number of senior citizens who pass the three-score and ten mark is steadily increasing.

In earlier days the responsibility of this care rested pretty generally on the family. When financial conditions made this impossible, the aged were frequently placed in public institutions maintained for that purpose.

Financial preparation for retirement is now increasingly in evidence. Federal Social Security is widening its coverage, many firms make pension provision for their employees on a cooperative basis, teachers in public schools are similarly protected, and many insurance policies are written with retirement needs in view.

The question arises as to a Yearly Meeting's responsibility in this field. California Yearly Meeting some years ago donated an acre of ground in Whittier on which to build cottages for retired ministers and missionaries. The donors, George and Sarah Weeks, retained possession of the main dwelling for life. Since both are now deceased it is occupied by Keith Sarver, our Yearly Meeting superintendent.

Four cottages have been built plus a guest house or lounge, a gift of Robert L. Gifford of Pasadena. There is room for possibly two or three more cottages as needs require. The project is under the care of a Yearly Meeting board and is officially known as Quaker Haven. Some support is provided by Yearly Meeting Boards and through an annual voluntary offering. Quaker Haven has proven its value in providing homes for both ministers and missionaries who have retired, as also for missionary families when home on furlough.

Useful as this project undoubtedly is, it is limited in size and cannot in any sense meet the need of aged Friends in general. Cooperative homes on a self supporting basis are being established in which those wishing apartments make an initial investment and pay a stated figure per month. The financial cost varies according

to the accommodations provided. Such homes, with private apartments plus community fellowship, would seem to be a satisfactory answer for those who qualify for admission. Such a new project is being developed in Pasadena and consideration given to such a venture in Whittier.

It is questionable if the California Yearly Meeting as such, will enter this field to any greater extent than Quaker Haven represents. Population in California is increasing at the rate of 1,000 per day. Friends must build new churches to meet our share of this challenge. This we are attempting to do with a goal of one new church each year. Our missionary budget for the present fiscal year is $105,000, or somewhat less than the amount raised last year. The home and mission fields are our major interests.

In my opinion the Yearly Meeting will lend encouragement to any measure calculated to meet the needs of aging Friends, but it is not likely to make such a major project in terms of finance. This does not imply that individual Friends will not make substantial contributions when such ministries are undertaken.

Philadelphia Has Boarding Homes

By Florence Tobiessen

Aging and the problems of later years have been a concern of Philadelphia Yearly Meeting since the latter part of the nineteenth century. At that time one zealous Friend interested others and brought about establishment of Boarding Homes for "Friends who are aged or infirm and for those in sympathy with Friends where, at reasonable cost, all comforts needful can be theirs."

These homes were made possible by endowment, legacies, and special gifts—many times from Monthly and Quarterly Meetings. The "boarding" aspect of care anticipated the trend which exists today in most facilities for older people.

One of the earliest homes was established by Concord Quarterly Meeting in Chester County in 1891. The Board of Managers consists of at least two members from each Monthly Meeting. In larger meetings, additional members serve. They report annually to the Quarterly Meeting.

Presently this home cares for 82 guests, 19 of whom are infirmary patients. The rate is $35 per week, which includes all care required for ambulatory guests. When nursing care is needed beyond that available from the practical nurses on duty, this cost must be met by the individual. The board rate does not cover the actual cost of care but this is supplemented by endowments and special funds. The Home is staffed by a superintendent, housekeeper, secretary, bookkeeper, dietitian, cook, two practical nurses, waitresses and house maids. The Infirmary is similarly staffed, but has an additional nurse. Two maintenance men care for the grounds and do general cleaning.

In Philadelphia Yearly Meeting there are eight homes under the care of Quarterly Meetings and four under the care of interested Friends whose Board of Managers operates independently. Of the twelve homes, only two have infirmaries.

If advantages accrue in having the homes under the care of Quarterly Meetings, they seem to lie in the fact that more people are involved in the policies, management and activities of the Home, and thus the interest is more widespread. We feel fortunate in having these Boarding Homes available for our older Friends. The guests feel free to come and go, participating in community activities to the degree their health allows.

Unfortunately our ability to care for the chronically ill and the senile is limited. We are attempting to add and improve facilities for these guests.

In addition to the twelve Boarding Homes in the Yearly Meeting, we have seven other committees interested and working in the area of aging. Some of these control funds, others are study and research groups. At present, Representative Meeting has appointed a temporary committee to study the coordination of these committees and to consider the employing of a professional consultant to study the overall Yearly Meeting picture and make recommendations to the various committees in the interest of even greater service and efficiency.

Coming Events

July 9-14 — Joint Laboratory School, at Guilford, N. C.

July 28-August 4 — New York Yearly Meeting, Silver Bay, New York.

August 4-9 — Baltimore Yearly Meeting, Western Maryland College, Westminster, Md.

September 2-9 — Young Friends Conference, Lake Koronis, Paynesville, Minn.

September 26-30 — Laboratory School for Yearly Meeting Leaders, Quaker Hill, Richmond, Ind.

Retirement And A Second Career

By Muriel Chamoulaud

An odd notion which today obsesses the minds of many people is "retirement." At 65, say our employers and government, we are "old," no longer useful in a productive way, no longer needed. Second childhood has come. We must do as we are told, live on small allowances graciously allowed by our guardians, make as little trouble as possible, sit in our rocking chairs, uncomplainingly and peacefully waiting for the day when God will call us home.

It is a queer picture that someway has formed in the public mind of the "aged citizen," 65 years and over, in the "declining years" of life. Is it a true picture? Does retirement age mean this?

Certainly not. Nothing could be more false, medicine and psychology tell us. Research says this notion of aging is a fiction, that there are no diseases of old age as such, that disease is about the same from birth to death.

The Committee on Aging of the American Medical Association says the term "geriatrics" no longer will be used because there is no geriatric medicine. Senility can occur at 30 as well as at 60 or 80. If discovered early and cured, the diseases thought to belong to old age will not bother us in later years. Our brains do not deteriorate either, of necessity. They function as well as ever in our later years, sometimes better, if we are of the "healthy old."

There is no logic to retiring older people at a fixed age on the assumption that they are no longer able to work. Some are ill and cannot work. But an ever-increasing number at 65 are still in the prime of life. For the healthy old, the notion of "declining abilities" is fiction.

But, as we well know, compulsory retirement at 65 is a fact of community life for many of us. It must be faced. This question must be answered, "Is employment for the retiree possible?"

Psychology tells us that we **do** change as we grow older, but **not** in the way of loss. What interested us at 40 no longer interests us at 60. We need change of scene, new activities, new interests and new purposes.

To hold ourselves too long and too rigidly in the groove of the same thoughts, doing what we have done for many years, leads to dry rot in our living. We rust out with aging; we do not wear out. We become like the squirrel in his cage who endlessly runs around and around his wheel without getting anywhere.

Change Is Possible

But, says the new retiree, "How can I change? All I know is what I've been doing. I am too old to learn anything new." Is this true?

"No," says psychology. You can learn as well as you ever did, perhaps better. You will be somewhat slower at it, but your slowing down is probably not due to old age.

It is not you who are worn out, but your early training is. Your early education has become obsolete. It is not the fact that you are 50, 60, or 70 which makes you unemployable, but that you are untrained in terms of today's employment needs. It is not the young body of the 25-year-old which makes him the preferred employment risk. It is the up-to-dateness of his training. The newly-trained oldster is desirable too.

A retirement vocation can be a joy indeed. Already there is a growing demand for the freshly-schooled oldster. He has something the youngster does not have. He is steadier, more reliable, more accurate, loses fewer work days, has better judgment, and makes fewer errors than does his son or his grandson.

Already the demand for such older workers is growing faster than the supply. As yet there are not available enough re-training centers for oldsters (sometimes called rehabilitation centers.) But as the retiree discovers that he **can** learn, that it is actually fun to learn something new and useful, that in the classroom with his juniors he is often the best man if allowed to proceed at his own slower pace, the demand will come, and with the demand the means and the centers for re-education.

The oldster prefers to be independent. This is possible if he will first change his own false notions of what old age is. When enough older persons have done this, together they will create a new public picture of what an oldster is, a creative human personality of such value to the community that society cannot afford to shelve him. The old picture of degenerative decline after 65 will disappear. The oldster will come into his own once more.

Ridgefarm Pastor On Mid-East Tour

James Furbay, pastor at Ridgefarm, Ill., left June 19 on a 5-weeks "Good Neighbor Tour" group to the Middle East. This is a seminar tour, giving opportunty to study social, economic and political problems. Visited will be Rome, Athens, Cairo, Beirut, Damascus, Annan, Jerusalem, Tel Aviv, Madrid and Lisbon. As a photographer, he is making a pictorial story, and his purpose will be to create greater interest in this area as the bridge between East and West.

In his absence, Helen Hester of Ridgefarm is serving as pastor.

The Final Verdict

You probably heard the verdict, but did you know its significance? In the film "Operation Abolition" we heard the narrator say: "One student (presumably Robert Meisenbach) provides the spark that touches off the violence when he leaps over a barricade, grabs a police officer's night stick, and begins beating the officer over the head."

But the film did not show the incident and not a prosecution witness at the Meisenbach trial for assault could verify that such action ever took place. The defense and others declared that this acquittal "knocks 'Operation Abolition' into the creek" and would be a direct blow at the House Un-American Activities Committee.

The twelve jurors agreed: "Not guilty as charged." The total score: 67 arrested, 67 not guilty.

—Milton Hadley

TO LOCAL MEETINGS:

Have You Considered The Pension Plan?

By George A. Scherer

Friends have always been interested in social justice for people everywhere. We have ministered to the needs of slaves, prisoners, victims of war, refugees, people in the undeveloped parts of the world and others. Furthermore we have attempted to remedy the conditions which produced these needs. The call of needy people who are far away especially touches our heartstrings and pocketbooks. It is more difficult for us to recognize need near at hand and minister to it, however.

Friends have never completely recognized the needs of those who serve them in the local meeting. We say that our ministers should be released from secular matters so that they can effectively deal with spiritual matters. But this release in most cases is only partial. Salaries are low and "fringe benefits" such as pensions which most people have today are often lacking.

Most employers have a pension plan for their workers to supplement the Federal Social Security program. One criterion of the social conscience of an employer is how alert he is in providing economic security for those who work for him. How do Friends meetings compare with secular institutions in this respect? The answer is not one of which to be proud. Many local meetings do not help their pastors provide for retirement. As a whole, Friends are less concerned about retirement plans for those who serve them than are secular institutions.

The Five Years Meeting administers a retirement plan for ministers, missionaries, teachers and other employees of meetings and other organizations within the Five Years Meeting. In this plan monthly retirement income is provided through standard annual premium deferred annuities purchased from a strong, well established, legal reserve life insurance company.

The total cost for such an annuity and the monthly retirement income depends on the age of the employee when he enters the plan. As an illustrative example, consider a man who enters the plan at age 29. For this man the annual cost is $179.52, and this provides for a pension of $60 per month beginning at age 65 and continuing as long as he lives. Forty percent of the cost is paid by the participant and 60 percent is paid by the employing agency. Thus for a payment of $71.80 by the participant and a payment of $107.72 by the meeting per year for 36 years, a pension of $720 annually is provided.

This seems like a very small retirement income, yet even this small provision can produce a sense of security for pastors and their families. Has your meeting investigated this plan for your pastor?

Since the plan provides for the joint participation of the pastor and the meeting, both must be involved in making the arrangements. When a minister moves to another meeting, the new meeting assumes the employer's share in this plan. Exact information as to costs and benefits for your pastor will be supplied when the form "Request for Information" is completed and mailed to:

The Pension Committee
331 Colonial Building
Richmond, Indiana

Popular Magazine for East Africa

According to the "Evangelical Friend," a new magazine in the Swahili language has been started by the Africa Inland Mission.

Africa Ya Kesho (Africa of Tomorrow) first appeared last November, and has enjoyed a widespread acceptance. The first regular full edition of 20,000 came out in January and was distributed in most parts of East Africa. The 32-page publication is edited by Ed Arensen, and is aimed at the entire family with fiction, local and world news, medical suggestions, Bible studies, and special articles on music, education, scouting, photography and much more of interest.

Rights of Senior Citizens

Luoma Photo

Each of our senior citizens, regardless of race, color or creed, is entitled to:

1) The right to be useful.
2) The right to obtain employment, based on merit.
3) The right to freedom from want in old age.
4) The right to a fair share of the community's recreational, educational and medical resources.
5) The right to obtain decent housing suited to needs of later years.
6) The right to the moral and financial support of one's family so far as is consistent with the best interest of the family.
7) The right to live independently, as one chooses.
8) The right to live and die with dignity.
9) The right to access of all knowledge available on how to improve the later years of life.

—Report of the White House Conference on Aging

The Care of the Old in Kenya

By Benjamin Wegesa

One thing in life that is sure to come is old age. Sometimes we try to deny that any change takes place in our lives, but this does not alter the truth of life.

In Kenya, modern medicine and the change in social life has increased the number of old people. More and more people can now live longer, and therefore there is an increasing awareness of them.

A few years ago, only, these old people were very few amongst us and were treated as special. There was little need for anyone to worry about the old people because they usually planned for it themselves. An old man of fifty, for example, married a young girl of possibly 16, as his last wife, who would take care of him in old age and bury him when he died. This was a thing every old man thought of and never failed to do.

His older wives always moved to their sons or daughters to be taken care of. Always they looked forward to this occasion as something special when their "children" would "build a hut for them." The "child" so chosen to carry out this responsibility thought it always a great favour and privilege. These were the ones who were taught the secrets of life. If, for example, there were any family medicines which had been passed on from generation to generation, they were taught only to the elected "child." The inheritance of certain family properties was also for these select offspring.

The Old Pride Gone

Things are changing in Kenya both for old and young. No longer can the old men marry at the late age. They have to be content, against their will, with their older wives. The mother's moving to her children is also spoiled by her need to take care of the old man. The two, therefore, try to live together to the end. There is no pride in any of the parties toward age. Usually an old man advanced himself by several seasons so that he might receive respect from people and work towards marriage. Age was looked forward to and cherished when achieved. Things are changing.

Now no longer is it possible for a daughter to afford a new house for her old mother who, according to custom, may not live in the same hut with her son-in-law. Therefore the moving of aging women to live with their daughters is reduced to a minimum.

Secondly, in Kenya, especially in thickly populated areas, more than 60% of the married men have moved from their homes to work in cities. This kind of urbanization poses a new problem which both government and churches have yet to solve. Old people cannot find peace and tranquility in the midst of a busy city, and therefore much prefer living alone in their homes.

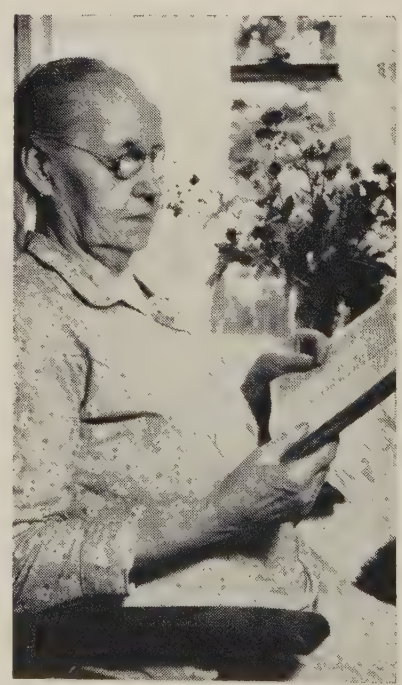
This problem is solved in part by the generosity of most Africans. An old man who cannot support himself usually finds that food is brought to him daily by the neighbors. If nothing comes to him one day, he just walks down to the nearest house and receives his feed. The younger women in the church are expected to do something for the old. You see them carrying water and fetching firewood for them.

In my area the women's Thursday morning meeting is more of a project meeting than just a prayer meeting. Reports are brought about help needed by the aged or sick. One week later you would see bananas, corn or potatoes brought to the meeting to be sent to the people. So while the responsibility of children caring for their old parents is dying out, the Church, and especially the women's meeting, is making the responsibility theirs. I think this is good.

In the first system an old person who had no children suffered a great deal because usually the help was expected from the immediate relative. In the later system the Church assumes the responsibility and carries it out as an act of love, regardless of clan or tribe.

So I feel that for the number of old people living now in Kenya there is sufficient support either from relatives or from the Church. But because more people are living longer, we should begin planning

Obligations of the Aging



Luoma Photo

The aging, by availing themselves of educational opportunities, should endeavor to assume the following obligations to the best of their ability:

1) The obligation of each citizen to prepare himself to become and resolve to remain active, alert, capable, self-supporting, and useful so long as health and circumstances permit and to plan for ultimate retirement.

2) The obligation to learn and apply sound principles of physical and mental health.

3) The obligation to seek and develop potential avenues of service in the years after retirement.

4) The obligation to make available the benefits of his experience and knowledge.

5) The obligation to endeavor to make himself adaptable to the changes added years will bring.

—Report of White House Conference on the Aging

much more than just bringing what we have to give when need arises.

I think the Church in Kenya, probably led by the women folks in this respect, should begin thinking about putting up homes for the aged and having a more civilized service than now. I must say, however, that taking care of the aged in their own homes as we do now, makes them happier than if they lived in a "home for the aged." They now are nearer their property and do not feel unwanted. To keep an old person happy during his last years of life is one service that is most rewarding to the giver and to the one who receives the service.

Pacific Friends Home Proposed

The Friends Retirement Association of Pasadena, California, was formed in 1958 to provide and manage "a home or homes for Friends and friends of Friends over the age of 62." Under the care of Orange Grove Meeting of Pacific Yearly Meeting, the proposed home will be constructed in Altadena, California. Plans include six different kinds of individual apartments, some units being combination living room, bedroom and bath, or including separate rooms for these. Available to all residents will be a large living room with adjoining sun porch and separate dining area.

A manager and housekeeper will live on the premises. As the Home begins operation, no provision will be made for medical attention or life long care. Residents should have their own health plan and be in reasonably good health. The Association is hopeful of constructing an infirmary and providing life care at some future date.

Cost of residence in Friends Retirement Home is based upon minimum operating costs per living unit. The monthly rental is estimated at $200 to $230, depending on size of unit. This fee includes the living unit and three meals a day. This monthly rate can be reduced by an advance payment upon entering the Home. For further information, address:

Rega Engelsberg,
Friends Retirement Association,
526 East Orange Grove Ave.,
Pasadena, California

Institution for Senile Friends Under Study

Friends Hospital in Philadelphia, Pennsylvania, was opened in 1817 as a mental institution under the care of a board of managers consisting of concerned members of the Yearly Meeting. It was and still remains an independent body in accord with an approved committee report to the Yearly Meeting of 1812 "expressive of a belief that such an institution would very properly engage the attention of the members of the Yearly Meeting but not the Yearly Meeting collectively."

This hospital, which was the first such institution in our country, has filled a need quite successfully. It now has a capacity of about 175 patients. The board of managers is named by the members of the corporation, consisting of a self-perpetuating group of Friends.

In recent years a need for special care for certain Friends has become obvious. This need involves the care of mentally "confused," or senile Friends for whom present Friends boarding homes do not have adequate facilities.

A 1945 concern for action came to a head with the formation in 1949 of a Yearly Meeting Committee on Elderly Friends. This committee sponsored an ongoing program to raise money to start a special institution for senile Friends. It appeared soon, however, that an extended period would be necessary.

Following considerable study, the committee was discontinued in favor of the formation of an independent corporation formed in 1958 somewhat along the lines of the Friends Hospital organization. Members of the committee for this new body, known as Friends Hall, are nominated by the Yearly Meeting.

Up to the present, Friends Hall has made no final decision regarding new construction. It has made financial arrangements with Friends Hospital for the care of a limited number of senile patients, costs being defrayed partly by Friends Hall and partly by relatives of the patients.

In the meantime, efforts are being made to add to the accumulated construction and endowment fund. It seems clear that progress must be made as way opens.

—Charles J. Darlington

'Shareholders' Report To Get Distribution

1961—Report to Shareholders is the title of an attractive new leaflet presented by the staff of the Five Years Meeting—"with the hope that our essential message and mission may be more clearly understood, more firmly upheld and more generously supported."

It has been printed for distribution at Yearly Meeting sessions, and additional copies are available from the Board on Stewardship and Finance, 101 Quaker Hill Drive, Richmond, Indiana.

Madison Report Now Available

A "Summary of the Course in Non-Violence, 1960" sponsored by the Madison, Wisconsin, Peace Center which is an affiliate of the American Friends Service Committee and the Madison Friends Meeting, is available in printed form for 50c per copy. Address requests to 619 Riverside Drive, Madison 4, Wisconsin. This pamphlet is dedicated to Dr. Probhakar Machwe, who participated in the course and was a former worker with Gandhi.

"Come! to the May Fair Gone African"

So read the advertisement of the Cambridge, Mass., Meeting's annual May Fair sponsored by the Junior Business Meeting, on May 27, and held on the Meetinghouse lawn. Centering around an African theme were items of interest offered for sale on a food table, a "white elephant" table, and tables with books, plants, stamps, coins and records.

Proceeds from the Fair will help the work of the Johannesburg Meeting with the Lebogang Bantu School in South Africa.

"Bring the whole family and have a real palaver," read the invitation.

Present location is unimportant compared to speed and direction.

World Committee Meets In Kenya

By James F. Walker

The Friends World Committee on Consultation (FWC) conducts its business by meeting every three years, calling together official representatives from the constituent Yearly Meetings and Associations. These Friends operate as a committee of the whole.

Earlier gatherings have been held in such places as Oxford, England; Richmond, Indiana; Germantown, Ohio; and Bad Pyrmont, Germany. Brought together are usually about 100 Friends from approximately seventeen countries.

This year the Committee responded to a gracious invitation from East Africa Yearly Meeting to hold its Eighth Session in Kenya, and dates are set from August 26 to September 4.

Due to the great distance involved, the Committee expected a reduced attendance. But so great is the interest in Africa, especially in East Africa Yearly Meeting, that the enrollment very possibly will reach 120. Sixty representatives will go from America and a similar number are expected from other parts of the world. There will be 20 representatives from East Africa Yearly Meeting, plus three from Friends Africa Mission. Fred and Inez Reeve have been appointed by Western Yearly Meeting, and eight or more are expected from South Africa. Several special invitations have been issued to such Friends as Walter Martin, Paul Blanshard Jr. and Lyle Tatum.

Errol T. Elliott is combining a round-the-world Quaker visitation with attendance at this Eighth Session. His itinerary calls for visits in Hawaii, Japan, Korea, Hong Kong and India. Other well-known Friends planning to participate are Douglas and Dorothy Steere, Oscar and Olive Marshburn, Elmore Jackson, Lewis M. Hoskins, Clyde Milner, Dan Wilson, and A. Ward Applegate, chairman of the American Section, FWC.

Others Are Named

Mary Hoxie Jones has planned a six-months trip which will take her among Friends in many far-off places. Cointa Gonzalez is expected to represent Mexican Friends. Elsa Cedergren, chairman of the FWC, is of course expected, as are Sigrid Lund, chairman of the European Section; Herbert M. Hadley, General Secretary of the Friends World Committee; Blanche Shaffer from the Geneva Friends Centre; Lewis E. Waddilove, vice-chairman; and Howard Diamond, treasurer of the FWC. Also expected is Ranjit M. Chetsingh of India, former General Secretary. Space precludes naming more.

Shaded area marks location of Friends Africa Mission in Kenya, East Africa, site of the upcoming Eighth Sessions of the Friends World Committee at Kaimosi.

Margaret Gibbins will go early to Kaimosi to conclude the preliminary arrangements which Herbert Hadley has worked out both with East Africa Yearly Meeting and the Friends Africa Mission.

A small two-day conference on "Relations of the World Committee to the United Nations" is planned prior to the main sessions. Also there will be a preliminary meeting with East Africa Yearly Meeting Peace Committee on peace work among Friends.

The business agenda calls for appointment of officers and committees for the next three years. As Herbert Hadley and his family expect to return to the U.S. in August, 1962, a new General Secretary is being sought. Besides the regular reports, there will be a consideration of "Friends' Experience in the Ecumenical Movement" and numerous Quaker concerns including the role of Friends in international affairs and results of Friends concern about slavery and slave trading.

Conference Proposed

Now proposed is another World Conference of Friends, perhaps in 1967. A cordial invitation has come from North Carolina Yearly Meeting, Guilford College, the Conservative Friends at Woodland, and the Southeast Association of Friends in Georgia and Florida. President Landrum Bolling has kindly offered the use of Earlham College. These invitations will receive careful consideration.

Documents in advance of the African sessions have dealt with two topics: "Beyond Diversities to a Common Experience of God," and "The Application of Quaker Principles in Situations of Tensions." These concerns will form part of the program.

A generous amount of time has been allowed for public meetings with African Friends. One purpose in going to Africa is to learn and to share. Worship will be central to the sessions. On both Sundays, Friends will visit in local meetings, with individual Friends doing all possible visitation at other times.

The World Committee hopes this gathering will result in widened horizons and spiritual growth. Those privileged to go will enjoy a rare opportunity and will no doubt be willing to share their experiences fully when they get home.

Sunnyside Friends Receive CE Award

The High School Christian Endeavor Society of Sunnyside Friends Community Church, Sunnyside, Calif., has received the Fifth Award in the annual citizenship competition of the International Society of Christian Endeavor.

The Sunnyside group dealt with the problems of narcotics. They held one meeting on drug addiction, at which much informative material was distributed. The film, "Teen-Age Dope Addict," was shown, and Rev. Wayne Reid, an ex-convict, spoke. Society members also prepared a filmstrip and tape recording, entitled "Teen-Agers Anonymous," on the subject of narcotics.

For Friendly Meditation

By Glenn A. Reece

Increase of Life

Life at its best is not measured by years. Rather it is to be tested by its inner content and sense of direction. Life in its fullness can attain much more in a few years than miserly, selfish living can realize over a lengthy span.

The Psalmist drew upon divine resources in prayer (Ps. 90:12) in the words, "So teach us to number our days that we may apply our hearts unto wisdom." He discovered that life confronts a person with too much challenge and opportunity to meet in his own wisdom and strength. It demands a partnership with God. It requires these divine resources and guidance. It means willingness to live unselfishly.

Jesus' desire to lead men into more abundant life did not necessarily imply for them longevity. Those "entering into life" thus abundantly will manifest in their lives certain characteristics and qualities as:

Forgiveness

Everyone needs to come to experience forgiveness for himself and then to know the joy of forgiving others. The New Testament is clear as to this, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This is a door to new and more complete living.

Understanding

If we are to live worthily and helpfully we need to understand those with and for whom we work. Hasty and wrong judgments will be avoided and faith and strength will be shared. When we know how kind and generous God is toward us, then it will be far more easy to be kind and generous to other persons. Understanding opens the way to patience and mercy.

Love

God's love flows unceasingly and in great measure to each of us. When we are receptive and responsive we find it natural and right to express love toward others. Love bridges barriers and opens the way to transformation and right living. Through love we can communicate with others when there is no other way to break through. "Love never fails." It is life's highest gift. It gives to life extraordinary content.

Prayer

Jesus was a living example of one who prays. Paul experienced prayer as a ready resource. It is one of our greatest gifts. Few discover its meaning and worth. Whether through quiet or spoken word, we should increase our personal communion with God. Prayer should include adoration and praise to God, petition for each other and for all in deepest need.

Summation

These and other similar qualities will bring experience in joyous and noble living. Following such a course, the longer the life, the longer its enrichment and contribution.

INTERNATIONAL LESSON BACKGROUND

Quakers Believe In Women

To accompany Penn Adult Quarterly lessons for July, August, and September, 1961.

Among personalities to be studied in the third quarter no less than six are women. It is generally recognized that Christianity has raised the status of women as has no other religion or civilization. It was the judgment of A. W. Verral that its low conception of woman was one of the main diseases from which pagan civilization died.

The early Christian church made a fine start in its recognition of women but in later ages stumbled badly. Typical of the ups and downs of progress, the church slipped back into the rut of legalism from which Paul had fought to free it in his great espousal of the cause of freedom from the crushing weight of the Jewish law.

Ignoring his commendation of many useful women leaders in the early church and his declaration that "in Christ there is neither male nor female" the church fixed on Paul's minor special advice, directed toward a local situation in which some women had gotten out of hand in the church at Corinth, with the result that, to this day in many branches of the Christian church, women are restricted to a sort of second class status so far as official ministry in the sanctuary is concerned, or in the administration of church affairs.

To be sure these restrictions are gradually disappearing and we like to think that the Quaker attitude from the very start has contributed to this trend. Actually the full equality of men and women in all aspects of life seems, with characteristic Quaker simple directness, to have been taken for granted—so much so that in our **Faith and Practice** and in the literature of our Society, practically no reference is made to our policy on the status of women. In our current **Faith and Practice** the only mention in the historical section is where it refers to "no hesitation on the part of early Friends recognizing the ministry of women," and the only official statement occurs in Part II, "Organization," where (in Chapter I, Section 2) it reads, "Friends recognize no distinction in the rights, privileges, or responsibilities of members because of sex."

We urge the reading of Halford Luccock's comment in the **Interpreters' Bible** (Vol. 7, page 909). The discussion by John Short of Paul's recommendation to the Corinthian church in Vol. 10, pp. 123-129 and 212-213, as well as Morgan P. Noyes' comments on his advice to Timothy in Vol. 11, pp. 404-407 are very helpful. —Douglas L. Parker

Spirit of Concern Felt at Jamaica Yearly Meeting

A spirit of genuine concern is felt across Jamaica Yearly Meeting in regard to the part Jamaicans must play in building a vigorous Society of Friends on this island. To a great extent the weaknesses of the Yearly Meeting have their roots in the local meeting. Such things as greater financial support for the Yearly Meeting expenses, outreach and evangelism, as well as individual growth in the Christian life must necessarily be realized first on the local level. Obviously, this places a great deal of responsibility on the Christian worker and the pastor, whose calling it is to give guidance, that these hoped-for things may become a reality.

Because of this reason, and because there have been requests from some Christian Workers for more study, the Evangelistic Board of Jamaica Yearly Meeting has prepared and is offering to pastors and Christian Workers opportunity for further study along lines that will benefit their ministry. This study has been planned around a two-point program. (1) Annual retreats for teaching and discussion in practical areas of the ministry. (2) Correspondence study courses covering the following subjects: Bible, Quakerism, Homiletics and General Knowledge (to cover elementary principles of pastoral counseling, psychology and bookkeeping). The correspondence courses are tentatively planned for two years.

The Retreat this year was held at the Lyndale Girls Home at Highgate in January. About fifteen people attended, including pastors, Christian workers with special responsibility for local meetings, and other lay workers. The Retreat classes followed the four lines of study offered in the correspondence courses.

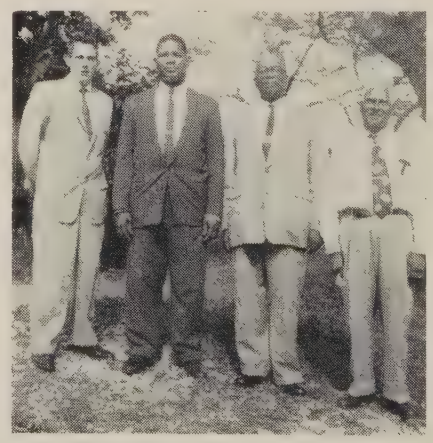
Each of the pastors preparing one of the courses led a class at the Retreat on the same subject. William Wagoner had a class on Bible study, Charles Vincent a class on Quakerism, Zephaniah Cunningham one on Homiletics and Noel Palmer a General Knowledge course, dealing principally with pastoral counseling and psychology. Ample time was given during the day for personal meditation, rest and recreation. Each evening there was an inspirational service with a guest speaker.

A group of the Christian workers taking the study course provided by Jamaica Yearly Meeting. Left to right: James Hassan, Dover; Stanford Riley, Albany; Harold Badresingh, Belfield; Ethel Brown, Snow Hill; Audrey Burgess, Cascade.

The correspondence courses began early in February. The Christian Workers taking the courses will take one full week in each area, monthly. Thus, all four areas of the correspondence courses will be dealt with each month. Since the workers have heavy tasks and responsibilities, the prepared courses are not too heavy.

We trust that through these efforts the pastors and Christian workers of Jamaica Yearly Meeting will be better able to preach, teach, guide and "do the work of an evangelist." For therein shall we realize stronger Friends meetings. And that must be a first step toward a stronger, more vigorous Friends Church in Jamaica.

—Bill Wagoner
Hector's River, Jamaica, W.I.



The four ministers who are preparing and offering the correspondence course for Christian workers in Jamaica Yearly Meeting. Left to right: William Wagoner, Noel Palmer; Zephaniah Cunningham; Charles Vincent.

Ecumenical Essay Competition Announced

"What does it mean for the local congregation to say, 'I Believe in the Holy Catholic Church'?" is the theme of the third Ecumenical Prize Essay competition being held by the World Council of Churches. Participation is open to ordained (or recorded) ministers of all churches, under 40 years of age on December 31, 1961, who are engaged in full-time pastoral or missionary service. Entries must be post-marked by this date.

Purpose of the competition is to encourage young clergy in studying some of the central Biblical and theological issues under ecumenical discussion today, and to make available the best results of their work. Immediate experience in the local meeting or missionary field provides opportunity for a fresh understanding of the relevance of Biblical truth needed to make such discussion complete. At the same time it enables the younger generation of the Christian ministry to participate personally in the ecumenical conversation.

First prize in the contest is 1000 Swiss francs ($230). Details are available upon request from the World Council offices in New York City at Room 439, 475 Riverside Drive, New York 27, N. Y.

David Cook in India on Fulbright Scholarship

Prof. David Cook, recently married to Ann Treadway, has been granted a year's leave of absence from Northeastern University, Boston, Mass. On a Fulbright grant he will lecture on counselling and testing at Allahabad University. Their address, after August 4, will be Education Department, Allahabad University, Allahabad, India.

Delinquency in "good" homes is frequently due to over-indulgence of "concerned" parents.

Worth Your Reading . . .

Order these books from:
FRIENDS BOOK & SUPPLY HOUSE
101 Quaker Hill Drive, Richmond, Indiana

The Four Gospels As One, by David H. Yarn, Jr. Harper & Bros., N. Y. $3.95.

Perhaps many persons have felt the confusion of trying to arrange the Gospels in one continuous narrative. One need be no longer perplexed, for David Yarn in "The Four Gospels As One" has accomplished this in story form without interference of verses.

The arrangement is acceptably divided into nine chapters, type is clear, and adults who enjoy repeatedly reading the Bible will be delighted to find the events arranged in chronological order.

There is no occasion to question the author on the text, as it is all Scripture, though one may differ with him about the time in Jesus' life when some events took place. The text would have been greatly enhanced by a map at the conclusion of each chapter or grouped at the end, outlining the footsteps of Jesus.

We recommend the book to all Bible-loving Christians. We are using it in daily family devotions and believe it will make the Gospels come to life anew for our children as well as ourselves. It would be most useful for Sunday School teachers and ministers.

—Isaac Phillips

* * *

The English Bible, A History of Translations from the earliest English Versions to the New English Bible, by F. F. Bruce. Oxford University Press, New York. $3.75.

This is a valuable book at a modest price as book prices go today. The occasion for telling this story once more is the publication of the New English Bible which has just been announced as a brand new translation and not a revision. Professor Bruce covers the field admirably from the first beginnings of English translations in the seventh century up to 1961.

French translations into English are necessary for two reasons: the recovery of a more authentic text - the Dead Sea Scrolls, for example, afford Old Testament manuscripts hundreds of years earlier than we previously possessed; and the constantly changing, growing and, in part, dying of the language. The task of translation, to transfer thought from one language to another "without spilling a drop" is an exacting discipline never completely successful. Professor Bruce knows this and he is kindly but firm in his evaluation of the scores of English versions.

—Alexander C. Purdy

* * *

Object Talks with Paper and Scissors, by Francis Clark Brown. Amply illustrated and giving specific directions, this 50-page booklet by the minister of New London Meeting of Western Yearly Meeting contains twelve Bible stories and object lessons illustrating Biblical subjects. $1.

* * *

Sing a Tune, a songbook for juniors, has been enlarged and revised by an interdenominational committee. The new "Sing a Tune" has 12 graces, 21 hymns, five spirituals, 14 fun and fellowship songs, 15 rounds, and 47 folk songs from 32 nations. International songs are related to world friendship and mission emphases. Religious education workers are offered a review copy on request to the publisher, the Cooperative Recreation Service, Delaware, Ohio. 30¢ ea.; 20 for $5.

* * *

Rogers, Carl R.: **A Therapist's View of Personal Goals** explores ways to achieve harmony of personality. The author draws on his experiences with his patients and demonstrates that for everyone, the normal as well as the abnormal, the discovery of the individual's real self is the true road to a well-integrated, satisfying life.

Wallingford, Pa., Pendle Hill pamphlet #108, 1960, 32 pp., 35 cents.

Murphy, Robert C. Jr.: **Psychotherapy Based on Human Longing** selects listening as the therapist's most important activity. Accepting the medical principle that the cure lies within the patient, the therapist seeks indirectly to stimulate the patient's discovery of his own repressed longing, his realization of his innermost nature, and his choice of satisfying goals in life.

Pendle Hill pamphlet #111, 35¢.

Friedman, Maurice: **The Covenant of Peace** pleads for inner concern as a basis for outer action in efforts for just settlements of conflicts between men and nations. To be effective, it warns, social action should grow out of a sense of personal responsibility, an inner concern genuinely trying to understand differing views.

Pendle Hill pamphlet #110, 35¢.

—Ruby Davis

Wilson, Dan: **An Opening Way,** is a spiritual autobiography in the spirit of the classical Friends journals. Dan Wilson is the director of Pendle Hill and is well-known to Friends. It is a moving record of early privations and difficulties, almost in the mood of **Grapes of Wrath.** It is a witness to the continuing reality and maturation of religious experience.

The author is most successful when he is describing simply and directly his immediate personal experience—the "dealings of the Lord with him," to use an old Quaker phrase. It has been written as the old journals were written—with the center of interest in the Lord's dealings rather than the person dealt with.

—Kenneth E. Boulding

Pendle Hill pamphlet #113, 35¢.

* * *

The Nation and Its Older People, Report of the White House Conference on Aging, January 9-12, 1961. Write to Superintendent of Public Documents, U.S. Government Printing Office, Washington 25, D.C., for single copies at $1.25.

Consider Friends School In South Jersey

Salem Quarterly Meeting (Philadelphia Yearly Meeting) is exploring the possibility of a Friends School being established in South Jersey to supplement the training now offered by Woodbury Friends School in Woodbury, N.J. It is envisioned as ultimately covering grades seven through twelve.

Chairman of the exploratory committee is Joseph Livezey of Westville, N.J. Among other committee members are Amos J. and Dorothy Peaslee, who have generously offered to donate land and to contribute the architectural costs for such a school, should the meeting decide to undertake it.

Neighborama - Newest Key To Understanding

Neighborama—one of the newly coined words of our space conscious world means quite a new attempt or approach to creating avenues of understanding in our world of living today.

"Ama" words of today widen our horizons, broaden the scope of opportunities, bring our world into a stereophonic, panoramic vista that can be somewhat frightening if it is not brought into focus for us as persons with a purpose for living. "Ama" words first came to have meaning for me (from the "olden times" as my children say) through the panorama that is brought to mind when thinking of the Living Presence of God come alive at Vesper Time on the shores of Dewart Lake. In the stillness and quietness of the moment, viewing the sunset and the beauty of the lake, God is so real and near that unity and brotherhood is a bond here begun that will unite a spirit so dedicated through most experiences of life.

Thus "neighborama" was first an effort of one Christian woman who no doubt had been accused—just as you and I—of not knowing her next door neighbor, or members of her church who lived in her neighborhood. So she invited these people into her home for Christian fellowship, to share in discussion of church concerns, common religious experiences, shared prayer and worship and thus opened for them avenues of understanding.

Then the idea was applied in an organized way throughout the meeting, the membership of the church divided into zoned areas with homes opened in each area, leaders from Ministry and Counsel appointed and a program of planned material for discussion made from sermons given on Sunday by our ministers.

This is the wideness of the "ama" implication—the need to bring larger numbers of people into a shared common religious thinking experience that will help them to go out into everyday living, keeping their own personal avenues of understanding for others open and useful in solving common problems.

—Thelma Hinshaw, member, Ministry & Counsel, First Friends, Richmond, Ind.

On five Sundays preceeding Palm Sunday, the ministers of First Friends Meeting, Richmond, Ind.—David Castle and Elmer Brown—gave a series of sermons on basic Quaker themes. Copies of these sermons were distributed as Friends left the meeting room each Sunday.

These sermons, with questions to stimulate discussion, were the basis for weekly discussions in twelve different "Neighborama" meetings. Some 85 persons participated each week, with a total of 125 different persons taking part this year.

The church community was divided into twelve areas, with hosts chosen for each. Members of Ministry and Counsel served as discussion leaders with ministers visiting when possible. Once each week, also, a group concerned with church membership studied under the ministers' leadership.

It was termed a valuable experiment in inter-personal discussion at a deep level of worship and fellowship.

Homecoming Marks 150th Anniversary

Poughkeepsie, New York, Meeting of Friends celebrated its 150th anniversary and homecoming on June 17 and 18. Enjoyed by Friends on Saturday evening were an historical exhibit and reminiscences by local Friends.

Sunday meeting for worship was held, followed by a covered dish dinner at which Friends from a distance were guests of Poughkeepsie Friends. At 1:30 an anniversary tree was dedicated, with George A. Badgley, Field Secretary of New York Yearly Meeting, presenting an historical account of the meeting. Later in the afternoon the anniversary message was given by Alexander C. Purdy, former Dean at Hartford Theological Seminary and now visiting professor of religion at Earlham College.

MUSIC FOR MEETING

—By Ida Mae Miller—

WE SING OUR FAITH

J. B. Phillips has a provocative little book titled **Your God Is Too Small.** In it he challenges his readers to enlarge their concept of God and to increase their knowledge of His ways.

Is it possible that we Quakers need to apply this challenge to the music we use in our Meetings for Worship?

Do our hymns actually expand our religious concepts? Do they really widen our understanding of the Infinite? Or do they merely repeat immature and unworthy ideas? Many such inferior hymns are set to catchy tunes and we refuse to discard them because they are so familiar and dear to us.

Think then of the hymns we know which best express our Christian faith (these may or may not be your personal "favorites"). Is the God presented there consistent with the God that Jesus knew and taught? When we sing these hymns do we continue to discover a deeper meaning in the words? Even after years of repetition is there a challenge to both our minds and souls? Is the music equally stalwart, fitting, and expressive?

If our answer is "yes," then these hymns are worthy of our continued meditation and singing in Meeting.

If, however, our answer is "No," then we must search for other hymns to more adequately express our Christian concepts of God. We must continue being alert to learn other hymns, both old and new, which embrace our expanding faith.

The following hymns may fulfill such a need in your Meeting. How many does your Meeting know? What others would you add?

Our God, Our Help in Ages Past; Now Thank We All Our God; Lord of All Being, Throned Afar; A Mighty Fortress Is Our God; God of Our Fathers, Whose Almighty Hand; Ancient of Days, Who Sittest Throned; God Is Love, His Mercy Brightens; There's A Wideness in God's Mercy; Immortal Love, Forever Full; The King of Love My Shepherd Is.

Extreme care needs to be taken that weighty Friends do not settle down under their own weight.

Letters to the Quaker Life Editor

D. Elton Trueblood reviewed Gerald Bailey's book on the East-West crisis in the March Quaker Life "Worth Your Reading" column.

Reader Is Puzzled

Having just read Elton Trueblood's review (Bailey: **The East-West Problem**), I feel puzzled. It is strange that Elton Trueblood seems out of touch with the thinking of Christian pacifists: of course we recognize that it is unrealistic to expect statesmen to adopt policies which presuppose acceptance by the community they represent of our Christian pacifist faith. Does that absolve the Christian from his loyalty to Christ? Does it mean that the Christian must acquiesce in policies calculated to create suspicion, hatred and fear, and to lead sooner or later to war? To deter a potential enemy is not a Christian concept.

Is it not rather our responsibility to create a climate of thought and feeling that will inspire confidence between peoples of the world? To think and speak in terms of anti-communism is contrary to the spirit of Christ; we must learn to think and speak not in "isms" but in terms of persons.

Our responsibility and concern is to be faithful at all times and under all circumstances to our basic conviction that war is contrary to the spirit and teaching of Christ. To witness to the truth of the Gospel and thus release the forces of light and life and love in all human relationships is a privilege laid on us by God, and a service from which there is no discharge.

—Robert Davis, Chairman, London Yearly Meeting Peace Comm.
London, England

Milton Hadley in his article on "Operation Abolition" in the March Quaker Life mentioned the document distributed by the National Council of Churches in Christ concerning the controversial film.

Questions Council

For whom is the National Council speaking . . . on controversial issues? I am less and less proud of the fact that Quakers are a part of this organization which . . . is often taking the fashionable and so-called progressive collectivist view.

The tendency of the teaching profession and the Protestant clergy to be for federal aid to everything, and to be against all such as loyalty oaths, and House Un-American Activities Committee is very indicative.

. . . I don't believe you can make little men big by tearing big men down and, in essence, that is the struggle. Neither do I believe big government can make big people.

—Frances L. Drake
Plainfield, Indiana

Guilford Street wrote in the February issue about "Friends and Creeds," citing some of the historical background of our present day discussions about so-called creeds.

A Statement of Purpose

I read with interest the article "Friends and Creeds." I have always been troubled by the negative character of the statement, "Friends have no creed." This leads some fellow Christians to think we lack vitality in our spiritual lives. It was George Fox's effort to find a vital spiritual life non-existent in the churches of his time which led him to protest their practices and inspired him to lead thousands of his fellow men to a real spiritual experience.

. . . There are too many younger and wiser members of the Society of Friends for me to attempt to formulate a statement of purpose with any idea that it will meet with general approval. Yet may I suggest the following: "The purpose of the Religious Society of Friends is to assist its members to develop their spiritual lives so as to be more worthy of being called friends of Jesus, to demonstrate their belief in and love of God by being true friends of their fellow men regardless of race or creed, to more faithfully follow the teachings of Jesus, and to seek to learn and follow God's will." —Stephen Leroy Angell, Scarsdale, New York.

The following letters are in response to the April Quaker Life which considered the American Friends Service Committee. Major articles and the Forum dealt with the different aspects of the AFSC programs.

Just As Concerned

I feel constrained to write in regard to the letter by Ray Stewart in the May issue of **Quaker Life.** I realize the wide theological differences within Friends, and that Dr. Roberts is receiving quite a lot of criticism about his views on the AFSC. Undoubtedly there are those who agree with Dr. Roberts theologically who do not agree with him on his views of the Committee; but I wonder if most of his criticism is not coming from those whose first difference with him is theological. And out of this theological difference come the differences in views of the Committee.

. . . It is not that Dr. Roberts depreciates the service by the Committee, nor that he wants to "force on humanity an antiquarian theology as the price of loving service." I believe that Dr. Roberts is just as concerned for the physical well-being of the people served by the AFSC as any one serving the AFSC. It is just that the Committee has the name American Friends Service Committee because it was begun by American Friends, but now it differs far in its theological views from the Richmond Declaration of Faith. I believe Dr. Roberts would like very much to see the service continued freely and lovingly, but to have the service be a way to open the door for the presentation of the Gospel of Jesus Christ.

I hope this letter is not uncharitable. It is certainly not the writer's intention. I do believe it is time someone did some defending of Dr. Roberts! —Kenneth Pohlenz, Grinnell, Iowa.

* * *

What Is The Role?

It is with a sense of extreme urgency that I write concerning the article by Arthur O. Roberts. I am convinced that the AFSC is fulfilling its function in an exemplary manner. My question is, "What should be the role of the Quaker today?"

Evangelizing Christ to the exclusion of that of God in every man is a more dangerous practice in today's time than ever before in man's

(Continued on next page)

history. As the world is knit ever more tightly technologically we must search diligently for a common spiritual ground . . . a ground which will enable us to recognize the brotherhood of man and at the same time allow for differences of culture, customs and, yes, even of differences in religious and political beliefs.

Such a common spiritual ground is offered, to my knowledge, only by the Quakers as taught by George Fox to know that of God in every man.

We can no longer allow ourselves the luxury of denying that of God in every man in order to bring converts into an exclusive club of Christ in some men. God created Jesus. He also created "even the least of these," and as Christians it behooves us to consider prayerfully if our salvation by the blood of Christ puts us on such a superior level that we can judge that of God in every man.

—Kathlyn Lew
Havertown, Pa.

* * *

Let Us Have More

The comments by Arthur O. Roberts in the Quaker Forum (April) struck me as being unusually stimulating and pertinent. I do not fully agree with his judgment, but I do appreciate the service he renders toward clarifying an important issue.

Let us have more such literate comment from all shades of opinion within the Society of Friends.—Harold V. Smuck, Friends Boys School, Ramallah, Jordan.

Tom Mullen wrote "Thoughts on Vengeance" in the March Quaker Life in which he questioned the effectiveness and possible lack of Christian concepts in programs of vengeance.

Other Reasons?

It is improbable that anyone will question the truthfulness of Tom Mullen's statement in the March Quaker Life: "One reason why capital punishment is retained in so many states is because of a general desire for vengeance." It might be debatable, however . . . how universal "general" is.

But there are other reasons. Prominent . . . is the desire for the safety of small boys and girls from kidnappers, rapists and murderers. Families which have been broken by such criminals may cry out for vengeance, but many other parents think rather of protection for their loved ones when they insist that capital punishment be retained.

The limitation of justice by early parole also causes many to insist on this retention in the interests of security.

Another reason is that many Bible students still believe that its (capital punishment) divine institution in Genesis 9:5-6 has never been repealed in either the Old or the New Testaments. It is difficult to understand how anyone who recognizes the image of God in man can treat its disregard more lightly than God himself there decreed that it should be.

—Gervas A. Carey
Honolulu, Hawaii

NEWS

Mid-West Institute Announced by AFSC

"A Search for New Directions" is the subject of the second annual Mid-West Institute, to be held at Conference Point Camp, Williams Bay, on Lake Geneva, Wisc., July 15-22.

Institute leaders announced are Heberto M. Sein, Friend of Mexico, author and linquist; Joseph Korkel, director of Social Science Institute, University of Denver, and lecturer on American foreign policy; Haimanti Chakravarty, experienced as an Indian village worker; Amiya Chakravarty, professor of world religions at Boston University; Norman Thomas, former Socialist candidate for U.S. president; and David Richie, of the Friends Social Order Committee, Philadelphia.

Costs, approximately $45 per adult, reduced rates for couples with children. Address Chicago office, American Friends Service Committee, 300 West Congress Parkway, Chicago 7, Illinois.

Press Questions Clergy on TV Program

As part of NBC's "Frontiers of Faith" which began in early June (Sunday, 1:30 EDT), discussion continues between the press and the clergy on the church's attitude on many crucial issues.

July programs scheduled are: "Is the Church Competent to Make Business Its Business?" (July 2); "Is Christianity Standing Up to Communism?" (July 9); "Does Science Threaten Belief in God?" (July 16); and "What Is the Protestant-Roman Catholic Dialogue Trying to Accomplish?" (July 23).

Elizabeth Fry Lecture Initiated

As a major project of the Continuation Committee of the Friends Conference on Crime and the Treatment of Offenders, The Elizabeth Fry Lecture has been established.

"The Modern Application of Pioneer Penology" was the lecture subject given by Austin MacCormick on April 2nd at Friends Meeting House, New York City. The speaker, one of the U.S.'s outstanding correctional authorities, is Executive Director of the Osborne Association and Professor of Criminology Emeritus at the University of California.

New Book of Quaker Humor Published

"Quaker Chuckles" is the title of a new volume of Quaker anecdotes and pithy sayings. Compiler of the small volume is Helen White Charles of Richmond, Indiana.

Helen Charles, who has been collecting such material for over 20 years, has culled these from sources as varied as the pictures her anecdotes paint. Some material has come from descendants of early Friends, other from clerks of Yearly Meetings.

Secondary Summer School Announced

Curricular emphasis on "Arts" is planned by the fourth annual Friends Secondary Summer School, to be conducted July 20 to July 16 at Palo Alto, Calif. Particular emphasis will be on landscape painting, sculpture, drama and manual arts.

The school will be held at Mindego Ranch, 15 miles southwest of Palo Alto. Costs are $165 per student, and it is hoped that scholarship assistance may be given by concerned Friends. Applicants must be now in 8, 9, 10 or 11th grades. To apply write: Ken Stevens, Route 8, Box 820, Modesto, Calif.

The school is a project of College Park Friends Educational Association, under the care of College Park Quarterly Meeting of Pacific Yearly Meeting.

Wilmington Begins "Goals for Americans" Programs

"The Wilmington College Goals for Americans Program" will be initiated next autumn on the Wilmington campus. Designed "to reawaken and cultivate profound concern for the basic philosophies and beliefs which form . . . our American way of life, as well as to nurture intelligent analysis of the issues that face us as citizens and nation," this Goals Program is planned for four years, each with a different orientation.

While the normal curriculum will be beneficially affected, this Wilmington program will be essentially extracurricular. Topics will be considered during convocation periods, with all students gathering with faculty and staff immediately after in small groups for deeper discussion of issues presented. Visiting speakers will be invited to spend several days on campus for further consideration of subjects. The first year will concern itself with "Goals for Americans at Home."

Voting Question Record Available

They Chose Freedom—What happened when Negroes registered to vote in Fayette and Haywood counties, Tennessee.

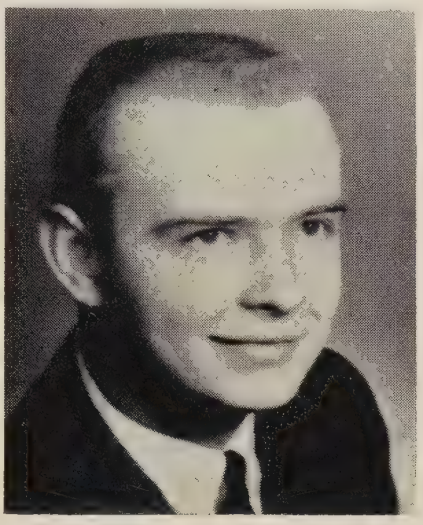
This 40-minute long-play record is a documentation of happenings in southwest Tennessee. Several persons living in these two counties tell first-hand what has taken place.

Good to play for groups. Order from: Operation Freedom, 1111 Dayton Street, Cincinnati 14, Ohio. $3

Cambridge Meeting Reports on Aid

Greatly to the credit of the Cambridge, Mass., Meeting is the following note, published in their "Friends Bulletin": "Ronald Steelman has announced that members and attenders of our Meeting have to date sponsored 48 Dutch Indonesian refugee families. On the afternoon of May 21 a party for these families and their sponsors was held on the Meeting House lawn. About 200 persons including children were present and seemed to be having a good time." Executive Secretary of the Cambridge Meeting is George Selleck.

Muncie Friends Name Associate Minister



David Jolliff

David Jolliff became associate minister at Friends Memorial Church, Muncie, Ind., in June following his graduation from Ball State Teachers College. Previously he had served the meeting part-time as youth minister.

His work will be largely in the areas of youth work, administration, and the meeting program. In addition to working with the College Fellowship of Friends, the junior and senior high programs, and the young married class, he will assist in the work of other church activities.

David Jolliff and Joyce Hurley Jolliff are the parents of a daughter, Jill Marie, born in December. He delivered the benediction at the college's baccalaureate, was recognized as an outstanding senior among the more than 900 graduates, and also presided at the senior convocation at Ball State this spring.

Dayton AFSC Announces Family Camps

The first of the Dayton AFSC family camps was held June 9 through 11 at Camp Warren near Coloma, Michigan.

The next family camp is scheduled for August 6-13 at Camp Neekaunis, Waubaushene, near Midland, Ontario. Joint coordinators are Robert and Phyllis Painter and Philip and Janet Martin. Costs: registration fee plus $5 per person for facilities (not to exceed $25 per family), in addition to food costs and insurance pro-rated according to actual costs. In previous years the total family costs have been between $65 and $75.

Latest is Camp Sky Hi, to be held August 13-20 at Otter Creek Park, some 30 miles south of Louisville, Ky. Costs: registration plus $18 per person for room and board. $10 for children 5 and under. No charge under 15 months. Maximum charge: $100 per family.

For further information address AFSC, 915 Salem Avenue, Dayton 6, Ohio.

Evanston Friends 25th Anniversary Observed

On May 3, 1936, Rufus M. Jones spoke at the dedication of a new Friends Meeting in a "new" meetinghouse in Evanston, Illinois. On this May 13 and 14, Evanston Meeting celebrated its twenty-fifth anniversary. Saturday was the day of remembrance, with the reading of many letters of congratulation and interest, and with various Friends reminiscing about the contributions of many Friends over the years.

The next 25 years and the message of Friends for a metropolitan area held the attention of Friends on Sunday. Five former meeting secretaries were present for the celebration: Milton Hadley, Charles Thomas, who is serving the meeting for a second time, Marie Ferguson, Norman McGregor, and Alton Earnhart.

Pleasant Plain Friends Mark Anniversary

On April 23 a dedication service was held by Iowa Friends of Pleasant Plain, in recognition of recent improvements on their building, for which much labor was given by meeting members. Speaker for the morning was Wayne Allman, superintendent of Iowa Yearly Meeting. Added to the present building are three Sunday School rooms, restrooms, and a rear entrance. Other repairs were made on the building, and sidewalks were constructed.

The one-hundred and twentieth anniversary of Pleasant Plain Meeting, the second Friends meeting in Iowa, was commemorated in the afternoon, following a basket dinner. Friends found much of deep interest in hearing the meeting's history and receiving letters of greeting from former pastors.

Help Given Toward Mission Project

Hortonville, Ind., Friends recently saw the film, "A Cry in the Night." This award-winning movie depicts the needs and desperate opportunities for help which Asia demands. An offering was taken to help equip the science laboratory at Friends School, Ramallah, Jordan—the Western Yearly Meeting Missionary Project.

Governor Appoints Indianapolis Friend

Harold O. Hatcher, who directed the AFSC Job Opportunities Program in Indianapolis for many years and now is employed by the city of Indianapolis as Director of Association for Merit Employment Inc., has recently been named by Indiana's governor, Matthew E. Welsh, as director of the state's new Civil Rights Commission.

The Hatchers are members of Irvington Friends Meeting in Indianapolis.

Friends at World Council Meet Soon

Three Friends groups with membership in the World Council of Churches will be officially represented at the World Council Assembly at New Delhi, India, November 18 to December 6. The Five Years Meeting has appointed Samuel Levering of Ararat, N.C.; The Friends General Conference has named E. Raymond Wilson; and Canadian Yearly Meeting will be represented by Edwin V. Abbott. Two other Friends will attend: Margery L. Wilson of London Yearly Meeting as an observer at the Assembly; and Ranjit M. Chetsingh as fraternal delegate named by the Friends World Committee for Consultation.

Dr. Abbott and his wife Vivien, also a doctor, soon return to Rasulia, in Madhya, Pradesh, to work in the Rural Village Service Project of the Friends Service Council. Sam Levering, orchardist, is active on the Friends Committee on National Legislation and chairman of the Five Years Meeting Board on Peace and Social Concerns. Raymond Wilson is executive secretary of the FCNL in Washington.

WANTED: Couple to live in a one-bedroom furnished house on Meeting House property and take care of Meeting House and grounds.

Contact E. W. Raiford
6302 9th Avenue, South
St. Petersburg, Florida

Mary Sutton Honored at George Fox College

While few colleges can boast an incumbent faculty member whose service to the institution began fifty years ago, this is true of the Oregon Quaker school, George Fox College. There on June 4 Mary C. Sutton, professor of German, was awarded the honorary doctor of letters degree. Having joined the faculty in 1911, Miss Sutton has also taught in biology, botany and in Latin.

For many years Mary Sutton served as recording clerk of Oregon Yearly Meeting, and has taught long in the Sunday School.

Represents Peace Board at Economic Conference

Stuart Innerst recently attended the National Conference on International Economic and Social Development held in Washington, D.C., on June 16, as representative of the Five Years Meeting Board on Peace and Social Concerns. Highlight of the conference was the noon address given by President John F. Kennedy.

Youth Pilgrimage Names Announced

This year eight girls and six boys, Friends representing ten yearly meetings, the Missouri Valley Association and the Southwest Conference, will journey again to northwest England on the Young Friends Pilgrimage, sponsored by the Friends World Committee, assisted by British Friends.

Following an orientation at Pendle Hill, on July 27 the group flies to Manchester, England, the following day going to Lancaster Friends School where activities will be centered for two weeks under the guidance of the Headmaster, James Drummond and his wife, Joyce. Being then joined by a group of young Friends from Britain and the Continent, the next two weeks will be a period of intensive study of early Quakerism. Among the lecturers are Elfrida Vipont Foulds, A. Herbert Dobbing and Christopher Holdsworth. Field trips are planned to such sites as Swarthmore Hall, Firbank Fell, Brigflats and Pendle Hill.

A three-day visit in London follows, before the group proceeds to Krefeld, Germany for a two-week work camp helping in construction of community dwellings. These arrangements have been made by Alun M. Davies of the Friends Service Council, assisted by German Friends. The return trip is scheduled for August 31st. Leaders this year are Xen and Betty Harvey of Fairmount, Indiana.

Young Friends chosen to participate are: Gordon Hall, Canada; Lewis Moon, Ohio; Thomas Kirk Jr., Pennsylvania; John Pickett, Connecticut; Charles S. Pugh, Jr., Pa.; Frederick Tyson, Jr., Maryland; Kathy Ann Bowman, Wilmington, Ohio; Patricia Cramer, Neodesha, Kansas; Linda Jane Dickinson, Topeka, Kansas; Ruth Kloepfer, New Orleans, La.; Penelope Owens, Brooklyn, N.Y.; Beth Sanders, Temple City, Calif.; Jean Voelker, Elkins Park, Pa.; and Marilyn Kay Wilson of New Providence, Iowa.

Pearsons to Retire from Harmony Grove

Clifton and Ruby Pearson, who have been serving the Harmony Grove Meeting in Yadkinville, N.C., recently have retired. Speaking of their service in North Carolina their meeting wrote, "Knowing their interest and love for God's work we know they will continue to make valuable contributions to the Yearly Meeting in other ways. Their hours have been long and untiring, but their services have been limitless and priceless." —Bruce Warden, Bonnie Hinshaw, Clerks.

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Richmond, Indiana

Levi Pennington Has New Volume Published

"Variable Winds" is the title of Levi T. Pennington's new volume of verse, a companion volume to "All Kinds of Weather," which was published several years ago. Its title suggests the wide variety in content of the volume written by this well-known Friend. It is available from the author, at 1000 Sheridan Street, Newberg, Ore., for $3. Both volumes together are available while they last for $4.

Peace Walkers Now Crossing Europe

A group of 13 pacifists on a peace walk from San Francisco to Moscow are now in Europe after crossing the United States. They were part of the group that covered nearly 4,000 miles in crossing the American continent.

They were to be joined in Europe by other pacifists who will walk various stages with them. The remainder of the American group not flying to Europe to continue the walk have scheduled continuation walks in the United States.

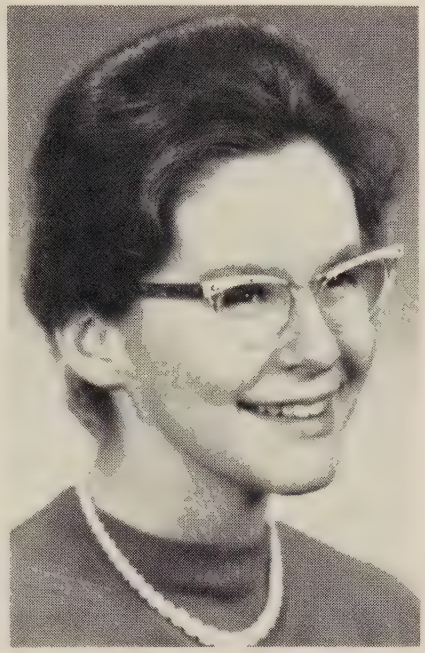
The walk, sponsored by the Committee for Non-Violent Action, calls for those taking part to abide by "basic policies."

These include an opposition to armaments in both East and West, calling on every government to disarm with any nation taking the lead through unilateral disarmament, pledging themselves to non-violence in word and deed, and appealing to persons in every country visited to take personal responsibility for working toward disarmament.

Morrises Report On German Visit

M.C. and Elisabeth Morris, Friends of the Cleveland Meeting, visited during April with German Friends in Leipzig, Dresden, Karl Marx Stadt, Nossen, Halle and Naumberg. Together with Jim Schrag of Springfield, Ohio, they took part in the East-West Conference of German Friends in Berlin, April 15 and 16, the third such conference held recently in an effort to analyze the cold war problem and to consider positive ways of dealing with it.

At Quarterly Meeting in Leipzig (April 8 and 9), M.C. Morris reported on the Protest Marches against atomic armament which took place at Easter in four different regions of Germany. He spoke particularly of the four-day march from Bergen-Hohen (formerly Bergen-Belsen) to Hamburg, in which he was one of some 400 persons participating. At least 2000 people crowded into Hamburg's public square to hear the addresses given at its conclusion.



Elected a Shansi Teaching Fellow to India, 1961 to 1963, is Dea Jean Kinsey, 1961 graduate of Oberlin College. The daughter of Dan and Dorothy Kinsey of Earlham College, she is a member of the Oberlin Friends Meeting. At Oberlin she was a member of the YWCA, active in the school's China-India Committee, and secretary of the Council Interracial Committee.

BIRTHS

Cowgill — To Joseph and Ruth Ross Cowgill of Hillsboro, Ohio, on April 11, a daughter, Ramona Jane.

Hall — To Hubert and Ramona Hall of Nevada, Mo., members of Coloma Meeting of Western Yearly Meeting, on May 12, a daughter, Ann Michele.

Hoskins—To Thomas and Beverly Coffin Hoskins of Woolson, Iowa, Meeting, on May 14, a daughter, Candice Kay.

Kerns—To John and Esther Smith Kerns of Louisville, Ky., members of Coloma Meeting, Western Yearly Meeting, on May 9, a daughter, Sherri.

Miller—To Donald and Rhea Lou Aukerman Miller, on May 9, in Marion, Ind., a son, Brett A.

Parcell — To Victor and Helen Hoskins Parcell of Rubio, Iowa, Meeting on May 11, twin daughters, Melinda and Melissa.

Rubin — To George and Margery Weisblum Rubin, members of Westbury, N.J., Meeting, on April 27, a daughter, Laura Vivenne.

Stratton — To Lewis and Wanda Frazer Stratton of Flushing, Ohio, on April 10, a son, Steven Lewis.

Tornquist — To Thomas E. and Gisela Brand Tornquist of Setauket, N.Y., members of Westbury, N. J. Meeting, on March 16, a son, Andrew Wayne.

Webster—To Douglass and Alma Ringewald Webster, members of Westbury, N.J., Meeting on March 12 in Kitzingen, Germany, a daughter, Jennifer Lee.

MARRIAGES

Haldy-Coppock — Judith Coppock of Alliance, Ohio, to Herbert L. Haldy of Damascus, Ohio, on June 7 at the home of Walter R. and Myrtle Williams in Damascus, Walter Williams, minister.

DEATHS

Crawford — Esther B. Crawford, wife of Grover C. Crawford, of Xenia, Ohio, suddenly on May 21, following their 42nd wedding anniversary. A birthright Friend, she was the daughter of Clinton and Anna Miars Babb. A faithful worker in the Xenia Meeting, she had taught Sunday School classes, served as clerk, helped with music and served on many committees. Deeply interested in missions, at the time of her death she was chairman of the Missions Committee of Wilmington Yearly Meeting, and was also a

(Continued on next page)

GERMAN TEACHER NEEDED

We are seeking a German instructor, preferably an unmarried woman interested in residing in the girls' dormitory and sharing dormitory direction in addition to teaching 1st, 2nd, and 3rd year German classes. Address inquiries to:

Robert E. Hinshaw, Principal,
Olney Friends School,
Barnesville, Ohio

loyal worker in the WCTU. Besides her husband, surviving are two sons, William and Robert, their wives and children. One brother, Albert Babb, also survives.

Ferguson — Maude Amelia Newton Ferguson, in Wichita, Kansas, on May 9, age 81 years. A native of Kennedy, N.Y., with her family she moved to Iowa when she was 7, later attending LeGrand Academy. On January 1, 1902, she was married to Jesse M. Ferguson, and for many years they farmed near Marshalltown. She was an active member of the Marshalltown First Friends Church, serving on Ministry and Oversight and in the Missionary Society.

Surviving are two daughters, Carol Frazer of Iowa City, Iowa, and Ardelle Cope of Wichita, Kansas; one son, Eldon Ferguson, Des Moines; one sister, Neta Roe, Newton, Iowa; eight grandchildren, six great-grandchildren, nieces and nephews. Services were held at First Friends Church, with burial in Riverside Cemetery, Marshalltown, Norval D. Smith, minister.

Hawkes — Sophia E. Macomber Hawkes, birthright member of Westport Meeting at Central Village, Mass., on May 27, age 79. She was active in every line of the Meeting's work until her marriage to Alfred W. Hawkes of Manchester, Maine. During the twenty years spent there her Quakerly activities never ceased. She was at one time clerk of Fairfield Quarterly Meeting in Maine. Following the death of her husband she returned to Central Village, but because of impaired health her activities were soon confined to knitting, prodigious amounts being completed for the AFSC.

Surviving are two sisters, Hattie F. and Marianna Macomber, one nephew and four nieces.

Jones — May Mather Jones on May 13, at the home of her son, in Lombard, Ill., age 89. Born in Springdale, Cedar County, Iowa, she was the daughter of William and Elma Negus Mather. Following graduation from Penn College, Oskaloosa, Iowa, in 1900, she was married to Sylvester Jones of Tonganoxie, Kansas.

Together they went as the first missionaries to Cuba under what was then called the American Friends Board of Foreign Missions. They helped to establish schools and churches and were instrumental in founding Cuba Yearly Meeting. After a period of work in the Five Years Meeting offices at Richmond, Ind., they returned to Havana, Cuba,

May M. Jones

for a prolonged period of work which coordinated the activities of all the Protestant denominations in the Caribbean.

May Jones moved with her family to Chicago in 1928, where she was active in religious and community work. A founding member of 57th Street Meeting in Chicago, May Jones carried on extensive work in the cause of peace, social reform and service within both Western and Indiana Yearly Meetings and through the Women's International League for Peace and Freedom.

Surviving are three sons, Robert C. of Mexico City, Wilfred V. of Glencoe, Ill., and Louis E. Jones of Lombard, Ill.; and seven grandchildren. A memorial meeting for worship was held at 57th Street on June 3. In her memory, a fund for charitable purposes has been set up with Laurence Tibbits of Western Springs, Illinois.

Jones—Charles R. Jones, member of Richland, Iowa, Meeting, on March 15, following a prolonged illness, age 75. Most of his life was spent in the Pleasant View community. On June 20, 1917, he was married to Kathryn Jones. Surviving besides his wife are one son, Edward L., and two grandchildren, of Palo Alto, Calif. Services were held at Richland, Laurence Sams and John McCracken, ministers.

Levering — Clara Osborn Levering of Ararat, Va., on June 3, age 84. A member of Mount Airy Friends Meeting and also active in Willow Hill Moravian Church, she was born in Marengo, Ohio, daughter of George and Elizabeth Osborn. With her husband, the late Ralph G. Levering, a pioneer orchardist, she had come to Virginia in 1908.

For many years she taught school, holding classes in her own home before the advent of public schools. Surviving are one son, Samuel R., and one daughter, June Levering, both of Ararat, eight grandchildren and three great-grandchildren. Services were held in the Willow Hill Church, Howard Yow of the Mount Airy Meeting, minister.

Pate — Osmond C. Pate, member of Goldsboro Meeting in Goldsboro, N.C., on February 16, as a result of an injury from a fall a month earlier. Always active in the concerns of the meeting and a regular attender, his life was a living testimony of his love for God.

Surviving are his wife, Eunice McClenny Pate; one sister, Alma

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Crumpler of Eau Claire, Wisc.; three daughters, Evelyn Wasson, West Chester, Pa., Edith Miller, New Orleans, La., and Marjorie Hinshaw, Guilford College, N.C.; six granddaughters and one grandson.

Pownall — Grace L. Pownall in Amboy, Ind., on May 16, age 76. She was a birthright member of the Friends Church in Amboy. Surviving are one brother, Hale Lamm, of California, and several nieces and nephews. Services were at the Laird Home with burial in Friends Cemetery, Walter McAdams, minister.

Smith — Mary Lawrence Smith, member of First Friends, Richmond, Indiana, on December 30, following an illness of several years, age 82. Born November 26, 1878 in Selma, Ohio, she was the widow of Fred E. Smith, Friends minister who served meetings in Indiana, Western, North Carolina and Iowa Yearly Meetings. Mary Smith was active in the Women's Missionary Society, as well as other meeting work. Surviving is one daughter, Olive G. Smith, with whom she lived in Richmond.

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LOCAL MEETING DIRECTORY

Local meeting directory now figured at 20 cents per line.

ARIZONA

Phoenix, Arizona — 17th St. & Glendale Avenue: Meeting for Worship, 9 a.m. (during the summer). Shirley Helfinger, Clerk, 1002 E. Palmaritas Drive.

Tucson, Arizona — Friends Meeting, 129 No. Warren Ave., Bible School Classes for adults and children, First Days at 10:00 a.m.; Worship 11:00 a.m.; Mid-week Meeting, Wed. 7:30 p.m. Robert Pfeil, Pastor; Julia Jenks, Clerk, 2146 East 4th St., Tucson. Phone MA 3-5305.

Tucson — Pima Friends Meeting, 1201 East Speedway. 10:00 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274.

CALIFORNIA

Alhambra, California — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Berkeley Friends Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Prayer and Youth Groups, 7:15 p.m. Wednesday. Allen Bowman, Pastor, Phone TH 3-7531.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Holtville, California — No. Holtville Friends Community Church, 5 miles north and one mile west of Holtville on Pomelo Canal. 127 miles southeast of San Diego (The Carrot Capital of the World) Sunday School 9:45 a.m.; Worship 10:45 a.m.; C.E. 7:00 p.m.; Evening 7:45. Cottage Prayer Meeting, Wed. 7:30. David L. Wing, Pastor. Phone Fleetwood 6-2682. Mailing address: Rt. 2, Box 379.

Lindsay, Calif. — Lindsay Friends Meeting, 266 East Hermosa. Sunday School, 9:45; Worship at 11 a.m. and 8 p.m.; C.E. at 7 p.m.; Prayer Meeting—Wednesday 8 p.m. Dwight Moss, Pastor. Phone Lindsay 24-826.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer L. Vail, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Delbert Vaughn, minister. Phone Sy-63372.

Spring Valley, California—Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura, California — Friends Church, 414 Valmore: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Inspirational Hour, 7:30 p.m. Lowell L. Kester, Minister, Miller 2-3774 or 2-6095.

Whittier, California — First Friends Church, Philadelphia S. & Washington Ave.: Unprogrammed Meeting, 9 a.m.; Morning Worship, 9:45 a.m. during July and August; Young People's groups, 7 p.m. Office address, 310 E. Philadelphia St., R. Jackson Gauldin, Clerk; R. Ernest Lamb, Interim Minister. Phone OX 3-4248.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Blvd. West.

Toronto, Ontario — 60 Lowther Ave. (North from cor., Bloor and Bedford): Meeting for Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver, Colorado — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St.: Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

Ordway, Colorado—Ordway Friends Church, Arkansas and Ind. St., Sunday School 10 a.m.; Worship service, 11 a.m.; Evening service, 7:30 p.m. Raymond Platt, pastor, Phone 6619. Alice Kidd, Clerk, Box 91, Ordway, Colorado.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach, Fla. — No Meetings until September. For information call Clinton 2-2333 or Orange 7-5769.

Gainesville, Florida — 116 Florida Union. Meeting for Worship (unprogrammed), First-day, 11 a.m.

Jacksonville, Florida — Meeting for Worship at 11 a.m. Phone EVergreen 9-4345.

Miami, Florida—Tenth Avenue Friends Meeting. Sunday School, 10:00 a.m.; Meeting for Worship in English, 11:00 a.m.; Meeting for Worship in Spanish, 7:30 p.m. Earl W. Redding, Pastor. Phone NEwton 4-6740.

Palm Beach, Florida—Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta, Georgia — Meeting for Worship and First-day School at 10:00 a.m. 1384 Fairview Road, N.E., Atlanta 6, Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

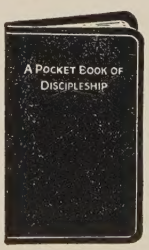
ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, One block East of Ridge Blvd.: Meeting for Worship, 10:00; Sunday School, 11:00; Fellowship Dinner Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday.

Chicago, Illinois — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting, 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley



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INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C. E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 642-8763.

Bloomington, Indiana — Meeting for Worship, 10:00 a.m., Indiana School of Religion Building, Union and Seventh Streets. W. Norris Wentworth, Clerk, Edison 6-3003.

Carthage, Indiana — Friends Meeting, South Main St. Bible School 9:30 a.m. Morning Worship 10:30. Herman A. Parker, Minister.

Carmel, Indiana—Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship, First-days. 11:00 a.m. YMCA, 205 N.W. 5th. Call Rebecca Ratcliffe, HA-3-6649. All Friends welcome.

Hagerstown, Indiana — Nettle Creek Friends Meeting (west of Dalton): Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m.; Midweek Cottage Prayer Service, 7:00 p.m. Horace Smith, Ministry and Counsel.

Hortonville, Ind. — Friends Meeting, R. 3, Sheridan. 3 miles north of Westfield on U.S. 31 and 1 mile west. Worship, 9:30 & 7:30; S.S., 10:30. Robert E. Beck, Pastor, Pleasant 8-5698.

Indianapolis, Indiana — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. J. Mervin Poole, Minister. For information call FL 7-3850.

Indianapolis, Ind.—Lanthorn Friends Meeting, 1040 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. AX 1-8677.

Indianapolis, Indiana—First Friends Meeting, 3030 E. Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Carol Anderson, Administrative Assistant. Phone CLifford 5-2485.

Indianapolis, Indiana — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:30 a.m. Allen Reynolds, Minister.

Knightstown, Indiana—Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. James Ellis, minister.

Lafayette, Indiana—Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

Marion, Indiana — First Friends Meeting, South Adams at 15th: Bible School, 9:30 a.m.; Worship begins at 10:45 a.m., Broadcast WBAT, 1400 kc, 11 to 11:45 a.m. Herbert D. Pettengill, Pastor. Phones: NOrth 4-8138 or NOrth 4-1869.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana—Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Castle, Ind. — Friends Meeting, 503 So. Main Street. Meeting for Worship, 9:30 a.m.; Church School, 10:30 a.m. Pastor, Thomas J. Mullen, phone JA 9-1799.

Plainfield, Ind.—Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Sunday School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister of Pastoral Care. Elmer H. Brown, Minister of Education.

Richmond, Indiana—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship; 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland, Ind. — Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 2-6221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Fairfield, Iowa — 1207 South 6th. Bible School, 9:30; Worship Service, 10:30. Lewis Savage, Pastor.

Oskaloosa, Iowa—College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 North C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch, Iowa—Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m.; (Summer schedule, June through first Sunday of September, Bible School, 9:00 a.m., Meeting for Worship 10 a.m.); Evening Family and Youth Fellowship Group Meetings, 5:30 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, John E. Grover and Lela E. Chance.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland, Maine—83 Oak St. Sunday Meeting for Worship and Bible School at 10:45 a.m.

MARYLAND

Adelphi, Md.—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass.—Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. Glenn Douglas, Main St., Salem, New Hampshire, Tel. SALEM T.W. 8-5281.

Lynn, Massachusetts—Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

Nantucket, Mass. — Sundays 10:30 a.m.; through July and August. Historic Fair Street Meeting House.

New Bedford Friends Meeting—Seventh and Spring Streets. Worship:First Day, 11 o'clock. Hinson Howlett, Minister.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo, Mich. — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

NEW JERSEY

Montclair, New Jersey — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport, New York—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverside, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first

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and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St., Bible School 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N. C. — New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point, N. C.—Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. H. Monroe Hendricks, clerk, phone 88-25889; David O. Stanfield, minister, phone 88-98198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy, N. C. — Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati — Seven Hills Friends Meeting, Fellowship House, 937 Lexington Ave.: combined Sunday School and Worship, 10 a.m. Matthew Schneider, Clerk, UN 1-6447.

Cincinnati, Ohio — Cincinnati Monthly Meeting of Friends, in temporary location at 218 Ludlow Avenue (in E.T. Carson Lodge Hall) in Clifton. Take either bus 61 to Clifton and Ludlow or bus 53 to Ludlow and Brookline. First-day School at 9:45 a.m. Clerk: Ruth G. Tuttle, 903 Ellison Avenue, phone EA 1-2619. Meeting Office at 9505 Montgomery Road, Cincinnati 42, Ohio: phone TW 1-4538. Wilbur Kamp, Pastoral Minister.

Columbus, Ohio—Westgate Friends Meeting (formerly Highland Avenue), 3750 Sullivant Ave. (parallel with Rt. 40, one-half mile south). Extreme west side of city. Leonard E. Wines, Pastor.

Toledo, Ohio — Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Elkton, Ohio—Sunday School, 9:30; Meeting for Worship, 10:30. On Route 503. Jim Vaughan, pastor. St. 7-3140.

West Milton, Ohio — Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

Wilmington, Ohio—Friends Meeting, Mulberry and Locust Streets—Unprogrammed worship, 8:30; Church School, 9:30; Meeting for Worship, 10:45. Lorton Heusel, Minister; Joseph Vlaskamp, Minister of Education. Telephone Fu. 2-2349.

Xenia, Ohio — Friends Meeting, corner of Chestnut and High Streets, Church School, 9:30 a.m.; Worship, 10:30 a.m. Earl J. Prignitz, pastor.

PENNSYLVANIA

Lancaster, Penn.—Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Friendsville, Tennessee — Friends Meeting: Bible School 10:00; Meeting for Worship 11:00; Mid-Week Meeting Wednesday 7:30 p.m. Orville Fisher, Minister. Phone No. WY5-2112.

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville, Tenn.—Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Holland, Virginia — Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, R. Ernest Jones, Suffolk, Va., R. I., Box 376. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Emmet M. Frazer.

WASHINGTON

Seattle, Washington — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, D.C.—Meeting, Sunday 9 and 11 a.m.; First Day School 10:30 a.m., 2111 Florida Avenue N.W., one block from Connecticut Avenue.

HAWAII

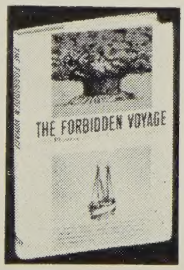
Honolulu, Hawaii — Friends Meeting House, 2426 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 982-714.

The act of protest that focused the world's attention on the danger of nuclear bomb tests

IN his book, **THE FORBIDDEN VOYAGE**, Dr. Earle Reynolds gives the full, personal story of his striking act of protest that focused the attention of the world on the true significance of nuclear bomb tests.

When the Quakers aboard the **Golden Rule**, who planned to protest the bomb tests in the Pacific, were arrested, Dr. Reynolds and his family, who shared the Quakers' convictions, voluntarily took over their mission and sailed their own yacht, the **Phoenix**, into the prohibited zone. This act of protest resulted in world headlines and the arrest and trial of Dr. Reynolds.

The book explains Dr. Reynolds' three reasons for sailing into the forbidden zone: first, as a moral protest against nuclear testing; second, to defend the American concept of the freedom of the seas; third, to test the legality of the Atomic Energy Commission's ruling prohibiting entry into the test zone. **NORMAN COUSINS** says: "Dr. Reynolds and his family and crew have attempted to assert their right of individual protest in a matter of profound moral and political significance. His cause is not his alone; it belongs to the community of man."



THE FORBIDDEN VOYAGE

of the PHOENIX into the AEC prohibited zone

BY EARLE REYNOLDS

8 Pages of Photographs. $4.95 At All Bookstores.

DAVID McKAY COMPANY, INC., New York 18, N. Y.

My Page: Especially Created For Quaker Boys and Girls

Lois E. Brown, Editor

A May Day Excursion

Have you ever been on a May Day Excursion? The Primary Department of First Friends in Richmond, Indiana, recently had such an experience and would like to share their enjoyment with you.

One lovely old brick house is known in Richmond as the Margaret Smith Home and is located a block from our meetinghouse. It is the home of several retired women. First Friends Meeting has four interesting members living here. One of these is a retired kindergarten teacher who taught several of the parents of our pupils when they were in school.

Another woman used to work in one of our department stores waiting on customers who wanted to buy household things. There is a music teacher who gave piano lessons. She was happy that the home was soon going to have a piano of its own. She will play for our group the next time we visit them. The fourth member was born in England and was an expert seamstress who worked in a tailor shop. She now teaches one of our adult classes part of the time.

On special holidays there are several groups who remember the women living in this home with seasonal gifts. Our children decided that we would like to remember our members on a time when others might forget to do so. We chose May Day for our project!

Children of Whitewater Meeting, Richmond, Indiana

Each class prepared a green foliage plant with some blooming spring flowers and made a card to go with it. After meeting for worship we walked over to the home and met the ladies in their small living room. Each class shared something it had been doing in its own class: a poem, some Scripture verses, and a song. The ladies sang with us and soon others from the home gathered around the door to listen. They seemed to appreciate our visit and we enjoyed going very much. We would like to go again. In the picture you will see some of our group.

"So then, as we have opportunity, let us do good to all men, and especially to those of the household of faith." Galatians 6:10

Do you have older friends or neighbors for whom you can plan a project this summer that will bring joy and happiness? Why not try this?

Choosing Good Ways

In the Bible are some rules
That help us all to know
What is right and good to do
Each day as we grow!
As we try to keep these rules
In our work and play
We can talk with God and ask
His help through ev'ry day.

—Ruth R. Diamond

The International Journal of Religious Education, February, 1957. *Used by permission.*

For Quaker Boys and Girls To Think and Study About

"Whatever your hands find to do, do it with your might." Ecclesiasties 9: 10a

Quiet Time: Think quietly on these questions:

Can I be depended upon to do my share of work?

Do I do my work promptly?
Do I do my work cheerfully?
Do I do my work carefully?
Am I really helping to make my family a happy one?

In our Bible we find rules for happy living. Here are some you might like to look up:

John 15:12
Titus 3:2
Exodus 20:12
Matthew 7:12
Ephesians 4:25, 26, 32
Proverbs 17:17